DAY'S DESCANT
ON
DAVIDS PSALMES:
OR

A *Commentary* vpon the *Psalter*, as it is vsually read throughout the Yeere, at *Morning*, and *Euening* Prayer.

And First,

Of the First *Eight Psalmes*, appointed to be read, the *First* Day of the *Moneth*.



K Bible. 9.7. Psalms

ZACH. 4. 10.
Who hath despised the Day of small things?

AVG de Temp. Ser. 49.
Dies noster DOMINVS CHRISTVS, *non facit Octasam.*

AVG. Music. l. 6. c. 4.
Si optanda optandis comparemus, melior est vnius Diei LECTIO, *quàm pluriùm* SCRIPTIO.

OXFORD,
Printed by *Iohn Lichfield*, and *Iames Short*, Printers to the famous Vniuersitie. 1620.

BRITISH MUSEUM

TO THE MOST REVEREND FATHER IN GOD,

GEORGE, by divine Providence, Archbishop of *Canterbury*, Primate, and Metropolitan of all *England*, *and one of his* MAIESTIES *most Honourable Priuie Counsaile.*

Most Reuerend in Christ:

AS *Liuy* of the Roman Republick: [a] *Aut me Amor Negotij suscepti fallit, aut nulla vnquam Resp. nec Maior, nec Sanctior, nec bonis Exemplis Ditior fuit*: so may I of the BOOKE of PSALMES, or I am too-too farre transported with the Loue I beare to that *Booke*, or there is no *Booke* in holy Scripture more necessary to be intreated of, or which containeth more excellent Matter, or is more repleat with heauenly Passages. *Euery Booke of holy Scripture*, saith great Athanasius, *hath that which is proper, and peculiar to it selfe*, [b] ἰδίαν βίβλον τῶν λοιπῶν τὸ ἐν αὐτῇ μυστήριον καὶ ἐν ταύτῃ ἀκροτελεύτιον σῆμα: *but as for the Booke of Psalmes* saith he, *that is a Paradise, wherein is planted euery Tree.* So S. Basil: *The Prophets*

[a] Liv. Dec. 1. l. 1.

[b] Athanas. Epist. ad Marcellin. de Interp. Psalm. p. 740. Edit. Commelin. 1601.

haue Doctrine proper to themselues, the Bookes of History haue Matter peculiar to themselues, the Law her particular Forme of Teaching, and againe the Frouerbiall Bookes theirs, [c] ἐν τῷ ψαλμῷ κοι-νὸν ἐκ πάντων ὠφέλημα συμβαίνει: but the Booke of Psalmes comprisethin it the Profit of them all. So S. Chrysostom: Forasmuch as the Reading of Scripture hath much labour and paine, the Apostle here perswades thee not, to the Reading of the Histories, but to the Psalmes, that so by singing them, thou mayst not only delight thy Mind, but beguile the Paine that would otherwise clog and cloy thee. [d] ὁ ψαλμὸς πάντα ἔχει, the Psalmes containe all. But what need wee goe to Greece for Testimonies in this case, hauing so ample Testimonie of his at hoame, for whom the Church of England may blesse the time that euer he was borne. I meane Reverend Hooker, who speaking of the Psalmes, [e] What is there necessary saith he, for Man to know, which the Psalmes are not able to teach. They are to Beginners an easie and familiar Introduction, a mighty Augmentation of all Vertue, and Knowledge in such as are entred before, a strong Confirmation to the most perfect amongst others. Heroicall Magnanimity, exquisite Iustice,

[c] Basil. Hom. in Princip. Ps. 1. p. 99. Edit. Basil. 1532.

[d] Chry. in ep. ad Coloss. c. 3. Hom. 9. p. 74. b. Edit. Veron. 1529. Edit. Savil. Tom. 4. p. 138.

[e] Mr Hooker Eccles. Pol. l. 5. §. 37.

Iuſtice, graue Moderation, exact VViſdome, Repentance vnfained, vnwearied Patience, the Myſteries of God, the Sufferings of Chriſt, the Terrors of VVrath, the Comforts of Grace, the VVorkes of Prouidence ouer the VVorld, and the promiſed Ioyes of that World which is to come, all Good neceſſarily to be either knowne, or done, or had, this one Celeſtiall Fountaine yeeldeth. Let there be any Griefe, or Diſeaſe incident to the Soule of Man, for which there is not in this Treaſure-Houſe a preſent comfortable Remedy at all times ready to be found. All which, hauing bene experimented in euery Age, hence it is that *Dauids* HARP hath euer had the preheminence aboue the whole Conſort of thoſe Heathen Muſitians *Simonides*, *Pindarus*, *Alcæus*, *Horace*, *Catullus*, and the reſt; howſoeuer [f] *Angelus Politianus*, and *Lazarus Bonamicus* preferred *Pindarus* before him. Hence it was that *Frederick* the *Second*, late King of *Denmarke*, wrote a little Manuell with his owne Hand, of ſome of the choyſeſt of them, which was his continuall *Vade Mecum*, as his moſt *Excellent* [g] MAIESTY, our SOVERAIGNE hath bene pleaſed to remember. Hence it was that long before,

[f] My LORD of LOND. vpon *Ionas*. Lect. 27. p. 355. in Marg. & *Barth. Scherei* Itinerar. in Pſalt. *Epiſt. Dedic.*

[g] His MAIESTIES Meditation vpon the LORDS Prayer. p. 96.

ALFRED, great ALFRED, the [h] First lettered *Prince* we had in *England*, and by whose meanes, & incouragement, publique *Schools* had here, either their reviving or beginning, that ALFRED, I say, began to translate the *Psalter* into *English*, and well nigh had finished it, but that [i] *Death* which could by no means be intreated to spare, prevented him. In a word, hence it is that our Mother the CHVRCH of ENGLAND hath taken such speciall care that the *Booke* of *Psalmes* should be read ouer, every *Moneth*, and to be otherwise read then other *Scripture*, namely by interlocution, and with a mutuall returne of sentences from side to side, that so it might proue the more familiar to every of vs. To say nothing of the [l] *Church* of *Rome* which causeth them to be read ouer once a weeke, forasmuch as She stands vpon the *Opus Operatum* onely, and takes no [m] care at all to haue it interpreted to the People.

This and more then this being to be spoken of the BOOKE of PSALMES, I haue adventured among the Variety of *Bookes* now extant, to interpret the same vnto the

Church

[h] *Sam. Daniel Hist. of Eng. l. 1. p. 36.*

[i] *M Fox his Act. and Mon. Edit. 4. p. 144 Col. 1. ex Hist. Guliel. de Regib. Anglor.*

[l] *Polid. Virg. De Invent. l. 6. c. 2.*

[m] *Audite Novatiani, apud quos Scripturae coelestes leguntur potius quàm intelliguntur. Cyp. ad Novat.*

Church. Which though it hath as other *Bookes* of *Holy Scripture* store of Interpretours, yet in the Course that I follow, and in the Way that I take, I could neuer yet light, asmuch as vpon *One*. The way that I take, is the way of our *English Church*, and that *Translation* which Shee followeth in the *Liturgie* Shee vseth. Which *Translation* of Hers, how soeuer it is not altogether as is the *Hebrew*, yet is it that which for the most part is correspondent with the *Greeke*, and our *Church* besides approouing it, as hitherto She hath, and still doth, it well deserueth these paines to be taken therewith.

And indeed it will bee Paines to goe in this kinde through all. For being in all an *Hundred* and *Fifty*, and divided into *Thirtie Daies* according to the *Daies* of the *Moneth*, what will it bee to *Comment* on all? What to bring for every of them the Prouision our [n] Saviour speakes of, *New* and *Old*. Vpon the *First Eight*, and the *First Day* of the *Moneth*, I haue here aduentured, as your GRACE may see. If they be acceptable to your GRACE, as I nothing doubt but they shall bee, in re-

[n] Mat. 13. 52.

gard

gard the *Author* of them hath been ſo many wayes oblieged to your GRACE, (and to loue them on whom wee beſtow *Benefits* is *Nature*, becauſe in them wee behold the *Effects* of our *Vertue*) your GRACE hereafter may make him in Gods *Houſe* no leſſe then a MONETH, who is as yet but one DAY.

The Lord of *Heauen* bleſſe your GRACE and affoord you many good *Dayes*, and *Moneths*, and *Yeeres* amongſt vs, that your GRACE reuiued, as it were, out of the *Aſhes* of that Glorious *Martyr*, your Predeceſſor, CRANMER of bleſſed memory (who died before the [o] *Gates* of that *Colledge*, out of which, your GRACE is riſen vnto vs) you may ſtill with the help of that moſt Glorious MAIESTY in *Heauen*, and his Excellent MAIESTY here on *Earth*, ſtand againſt *Thouſands* of the *Church Malignant*, and that whole *Alphabeticall* Rabble of Pontificious and Factious [ll] *Prieſts* and *Jeſuits*, the Bane of CHVRCH and COMMONWEALTH.

[o] Act & Mon. Edit. 4x. p. 1569. and 1888.

[ll] *M.C; N.D; C.E; I.E; H.I; I.R; L.R; S.R; W.R;* and ſuch like impetuous arring Snarlers. DOMINI *Seruos conſtuere nati.*

38 MR 59

Your GRACES in all dutie,

JOHN DAY.

TO THE READER.

COurteous Reader (for now that his MAIESTY hath [a] ſtyled thee ſo, thou art bound to make good that *Epithite*, and it is no ſmall matter to be ſo ſtyled by a *King*, eſpecially by ſuch a *King*) I am now about a *Taske* for thy behoofe, which if the Lord ſhall be pleaſed to proſper, it ſhall no whit repent thee, that thou haſt procured thy ſelfe this *Book*, the *Firſt Fruits* thereof. *Bookes*, I know, are *Wares* now-a dayes nothing more common, and it is a World to ſee the ſeuerall Arguments of *Bookes* that are extant, but he of all Men ſpeeds beſt, who procures himſelfe ſuch *Books* as may further his heauenly *Knowledge* here, and his eternall *Happines* hereafter. The *Kingdome* of *Heauen* [b] ſaith our Sauiour, is like vnto a *Marchant man, ſeeking good Pearles, who when he had found one Pearle of great Price, he went and ſold all that he had, and bought it.* The trueth is, here's the *Place*, to buy and ſell in this kind. The little *Span* of thy *Life*, is the whole *Time* that is allotted thee, to imploy thy *Marchandiſe* to that purpoſe. If thou now traffique while thou mayſt, and hit vpon *Pearles* of *great Price*, I meane, *Bookes* of good *Meditation*, *Happie*, thrice *Happie* art thou, that euer thou waſt

[a] His MAIESTIES Medicat. vpon *Mat.* 27. v. 27, 28, 29 Advertiſement to the Reader.

[b] Mat. 13. 45.

borne: If not: but thou neglecteſt the Time, and ſuppoſeſt to *Morrow* ſhall be as *Yeſterday*, and the next *Day* to that, as were the *Former Dayes* already ſpent in much *Iollity*, beware it prooue not that *Day*, wherein the *Lord* ſhall come, and [c] cut thee aſunder and appoint thee thy *Portion* with the *Hipocrites*, *there ſhall be weeping, and gnaſhing of Teeth.*

[c] Mat. 24. 50.

2. Suppoſing, *Beloued*, thou feareſt aſmuch, and that thereupon thou art addicted to a *Life* more correſpondent with thy Chriſtian *Vocation*, then the ordinary Sort doe leade, and therefore frequenteſt the *Houſe* of God, I meane the CHVRCH, eſpecially at ſuch times as *Dauids Pſalmes* are there read, both at *Morning*, and *Euening* Prayer, I haue taken vpon me here to interprete thoſe PSALMES, that as thou art willing to reade the ſame, though thou alwayes vnderſtandeſt them not, in imitation of that Religious [d] *Eunuch*, who in ſuch ſort read the Prophet *Eſay*: ſo thou mayſt as hee, haue an Interpreter in this caſe, though not a *PHILIP*, yet *My Selfe*, if ſo be the Lord be pleaſed, to make *Me* the Inſtrument to that purpoſe.

[d] Act. 8. 31.

† I was borne Feb. 25. 1567. the *Sunne* for that *Moneth* being in *Piſces*, which puts me in minde of that of *Folengius*: *Me eſſe Folengium cogito, Hominem nimirum natum Hyadum tempore* (meaning *November*) *idcircò ab Aquis illis non abhorrentem, quas Chriſtus in Davide, uſq; ad Animam ſuam intraſſe queritur.* Io. Bapt. Foleng. *in* Pſalmos Epiſt. ad *Niced.* Fratrem.

3. For to tell thee, good *Reader*, the Trueth, I am now † ſtricken in Yeeres, and more then *Fiftie* are already paſt, of thoſe [e] *Threeſcore* and *Tenne*, that the Prophet *Dauid* allowes euen in common Account to the *Dayes* of our *Age*, and who knowes how farre ſhort I ſhall come, or of thoſe *Yeeres*, or of the *Taske* I haue begun, Caſes which haue befalne many a Seruant of God, that hath bene imployed as I am. But if *Death* ſhall hereafter ſay of me (and none but

[e] Pſ. 90. 10.

Death,

Death, I truſt, ſhall ſo ſay) [f] *This Man began to build, and was not able to finiſh:*

[f] Luc.14.30.

[g] *Exoriare aliquis noſtris ex Oſſibus Vltor,*

[g] Virg. Æneid. l.4.

Some one, or other, I truſt, ſhall ſecond me, and euen in deſpight of *Death*, perfourme the *worke* I haue begunne. And though the *Poet* tell mee ſo peremptorily, [h] *Nimium difficile eſt reperiri Amicum, ita vt, nomen* CLVET, that it is impoſſible to finde a *Friend*, according to the ſignificancy of that *Name*, yet ſeeing our Sauiour ſaith, that *the Things which are* [i] *impoſſible with Men, are poſſible with God*, I will dye, if I dye, in expectance of ſuch a *Friend*; and as *Iacob* [l] ſaid of *Ioſephs* two Sonnes, *Ephraim*, and *Manaſſes*, that they ſhould be his owne, as *Ruben*, and *Simeon* were: ſo my *Friends* Labours ſhall be mine, as this *Ruben*, and *Simeon* are; or to ſpeake more properly, Chriſtian *Reader*, they ſhall indeed be Thine. But of this, as God ſhall diſpoſe, in the meane time let me inſourme thee of many Particulars, concerning the *Worke* now in hand.

[h] Plaut. Trinum. Act.3 ſc. Quomodò tu iſtuc.

[i] Luc.18.27.

[l] Gen.48.5.

4. Hauing bene in *Sacred* † *Orders* well nigh theſe *Twentie Yeeres*, and improoued that poore *Talent*, which the Lord hath lent me, both abroad, and at hoame; I printed ſome *Fiue* yeeres ſince for my *Pariſhioners* in particular, and ſome other of my *Friends*, certaine SERMONS, and LECTVRES of diuerſe and ſundry *Arguments*, ſuch as at that time I could imagine would be moſt behouefull for them. Oftentimes after bethinking my Selfe what next of all to take in hand, that might bee ſuteable to thoſe Beginnings, I reſolued at length vpon the PSALMS,

† I was made Miniſter by *Dr Robinſon* Biſhop of *Carlile*, in Queens Colledge Chappell in *Oxford*. Feb.4. 1598.

as being most fit to be discoursed of, in regard of the dayly vse that all of vs make, or should make of that *Booke* of holy *Scripture*. Heereupon I beganne to [m] *Lecture* vpon them, and to interprete them one by one; but when I had *Lectured* vpon *Fine*, which yet I scarcely finished in *Two* Yeares space, *Suits*, and *sicknesse* so surprised me the next *Two Yeares* vnto those, that I could doe nothing at all in this kind. When I saw that in so many *Yeeres* my Motion was so slow, and that by this meanes I should come short of *Saturne*, the slowest of all the *Planets*, who yet in [o] *Thirty* Yeeres, perfourmes his Revolution, I resolued at the length vpon a speedier way, namely [p] *Manu & Scriptione*, by *Hand*, and *Hand-writing*, to Comment on the *Psalmes*, and by Benefit of the [q] *Presse* to divulge them to the World, speaking to the *Church* by the *Tongue of my Hand*, euen as S[t] *Austen* offered the Sacrifice of his *Confessions* vnto God, by the [r] *Hand* of his *Tongue*. Which Course as it is the speedier, so hath it an other Benefite annexed with it besides, namely that by this meanes, the *Candle* that should haue bene otherwise, but vnder a *Bushell* of *Auditors*, is now on such a [t] *Candle stick*, as may easily giue light to all that are in the *House*, I meane the *English* visible *Church*.

[m] I began on *Christmas Day*. A° 1615.

[o] *Plin. Nat. Hist. l. 2. c. 8.*

[p] Reyn *de Rom. Eccles. Idol. Epist. ad* Com. Essex.

[q] *Imprimit ille Die, quantum non scribitur Anno.* Act. and Mon. Edit. 4 p. 708, ex *Aprutino.*

[r] *Aug. Confess. l. 5. c. 1.*

[t] Mat. 5. 15.

5. In regard hereof I haue First made choice of that *Translation*, which the Selfe same *Church* vseth in her dayly *Deuotions* vnto God. I know the last *Translation* is more agreeable vnto the *Hebrew*, the [s] *Originall* of the *Psalmes*, whereunto in matter of *Controuersie*, wee are rather to referre our Selues,

[s] *Vid. Aug. de Doct. Christ. l. 2. c. 11.*

Selues, howbeit since our *Mother* the *Church* notwithstanding that *Translation* hath retayned THIS still (whether in regard of our *Cathedrall Churches* that vse it singing wise, and *Custome* hath made it more familiar, which is as a [h] *Tyrant* to bind fast; or in regard of the *Septuagint* so much commended by [i] S. *Austen*, and vsed by the *Apostles* themselues, out of which it was translated, certainely out of the *Greeke*, if that *Greeke* be not the *Septuagint*, as [l] some are of opinion; or in regard of the *Translators* themselues, who in the beginning of *Queene* ELIZABETHS Raigne translated that *Bible*, which was commonly called *The Great Bible*, and so in our Church Service Books the *Title* for the Psalmes, is this: [m] *The Psalter or Psalmes of Dauid according to the Translation of the great Bible*) since our *Mother* the CHVRCH, I say, notwithstanding that *Translation* hath retained THIS still, let vs followe our *Mothers* stepps, and seeing she giues vs these PSALMES as a dayly portion to feed vpon, eate wee our *Meat* without grudging. He is but a sorry *Souldier* that followes his *Commander* with [n] finger in the *Eye*, and that *Sonne* that lets fall the *Bread* his *Mother* giues him, for it is but course to see to, and not so white as his fancy would haue, is like to make many hungry Meales, & to expose himself to the old Saying, *Fast & welcome*. I, but by these meanes will some say, all the *Titles* of the *Psalmes* will be omitted, which *Titles* are *Scrip-*

[h] *Dio Chrys.* indeed compareth *Customes* to a KING, and *Edicts* to a *Tyrant* because we are subiect *Voluntarily* to the one, but vpon *Constraint* to the other, *Chrys. Orat. 76.* ὁ μὲν ἑκών. *Vid.* Suid. *in* Ἔθος. *Nec quicquam impedit correctionem nisi Consuetudo captantium.* Aug. de Doct. Christ l. 2. c. 13. Ὁυτω κράτος ἔλαβεν ἡ συνήθεια ὥστε καὶ βίαιον εἶναι δοκεῖν τὸ ἐναντίον. *Custom winneth such strength by time, that it is more firme then either Nature or Religion.* Nicet. p. 19.

[i] Aug. *de Doct. Christ.* l. 2. c. 15. *& in Ps.* 87. *& de Consens. Evangel.* l. 2. c. 66. *& Quæst. sup. Gen qu.* 169.

[l] *Vid.* Drusij *Observat.* l 6. c 9. *&* l 13. c. 12.

[m] Booke of Common Prayer.

[n] *Malus Miles est qui Imperatorem gemens sequitur.* Sen. Epist. l. 18. Ep. 108

ture to, and these Words will bee left out, *Higaion, Selah, Neginoth, Nehiloth, Sheminith, Gittith*, and the like. Indeed *Omissions*, if materiall, and no iust occasions thereof, are much to be misliked, and reference to be had to the *Fountaine* it selfe, which in many respects is most gratefull. Let mee goe no farther for Example then to the very *Accidence*, where we shall finde an *Example* of a Rule thus set downe, [o] *Cæsar dando, subleuando, ignoscendo Gloriam adeptus est*: a Speech cast oftentimes in *Schollers* Teeth by couetous *Patrons*, whenas they seek at their hands the way of *Preferment*: whereas had the words beene there set, as they are in the Author himselfe, [p] *Cæsar dando, sublevando, ignoscendo, Cato nihil largiendo, Gloriam adeptus est*, they might easily haue answered those *Cormorants*, that it behooued *Gentlemen* to bee like *Cæsar*, I meane for matter of *Giuing* and *Bestowing*, Schollers were to be like *Cato* rather, and according to *Senecaes* [q] Rule, to propose him their Example. But in earnest, what will they say to S. *Pauls* omission of a *Thousand* at a clapp in his Epistle to the [r] *Corinthians*, where he wrighteth 23 *Thousand*, whereas the *Story* [s] saith *Foure* and *Twenty Thousand*? What will they say to [t] S. *Lukes* Omission both of the *Third* and *Seauenth* Petition in the *Lords Prayer*, as also of the Conclusion, *For thine is the Kingdome &c.* which S. *Mathew* [u] hath? Or had they liued in those times would they haue petitioned against S. *Lukes* Gospell for wanting those Points. Doubtlesse had they done it, they would haue driuen S. *Luke* but to his old Profession to haue giuen them *Physick* for the [x] *Body*, seeing

[o] Rule of the Gerund in do.

[p] *Salust. Coniurat. Catilin.*

[q] *Senec. Epist. l. 1. ep. 11.*

[r] 1. Cor. 10. 8.

[s] Numb. 25. 9.

[t] Luc. 11. 4.

[u] Mat. 6. 13.

[x] Colos. 4. 14.

seeing his *Physick* he gaue them for the *Soul*, wrought no better with them. To come vnto the purpose; Though these things here omitted, namely the *Titles*, and the *Hebrew* words, are not in this *Translation*, nor well could be in regard of *Church-Service*, yet are they in another. I meane that most exquisite *Edition*, as a most Exquisite [y] *Devine* calls it. But [z] others hereof haue spoken sufficiently long agoe.

6. Secondly, my chiefest ayme is at the true vnderstanding of each *Psalme*, as also of those *Places* that are more difficult then the rest. For we say not, as our *Aduersaries* [a] say we doe, that the *Scriptures are easie to vnderstand*, much lesse that *they may be expounded boldly of all the People, aswell Vnlearned, as Learned*. No; *Ignorance* made those *Notes*, and *Impudence* maintaines them, as it doth many more besides boldly vented in that Booke. Wee to say that the *Scriptures* are so easie to vnderstand? Wee to say that they may be expounded boldly of all the People *Learned* and *Vnlearned* too? Quote the *Authors*, name the *Men*, or else be contented to bee branded hereafter for notorious *Lyars* in the highest degree. Indeed we [b] say with S. *Austen, Honourably and profitably the Holy Ghost hath so tempered the sacred Scriptures that by the more easie places thereof, he hath taken order against Hunger, by the hard and more difficult places, he hath taken away all loathsomnesse. For nothing in a manner is picked out from those Obscurities, which in some other place may not be found to be spoken most plainely.* And a-gaine, [c] *In those things that are plainely set downe in Holy Scripture, are all things found which contain Matter.*

[y] Dr *Hall* of the Honour of the Married Clergy. l. 1. §. 26.

[z] Mr *Tb. Hutton* his Answ. to the Minist. of *Devon.* and *Corn.* Part. 1. p. 133. & Part. 2. p. 205.

[a] *Rhem. in 2. Pet. 3. 16.*

[b] *Aug. de Doct. Christ. l. 2. c. 6.*

[c] *Aug. lb. c. 9. Vid.* Whit. *de hoc loco Augustini. De Script. Contr. 1. Qu. 4. c. 4.*

ter of Faith, and the Manner of our Liues wee are to lead, namely, HOPE, and CHARITY. And most copiously in another place, *Tanta est Christianarum profunditas literarum, &c.* [d] *Such is the depth of Sacred Scriptures, that daily should I profit therein, if from my Childhood to Old Age, I should endeauour to learne them only with the greatest leasure that might be, with exceeding great study, and with a Wit answerable thereunto: not that wee attaine therein to those Things which are necessary to Saluation with so great difficulty, but when a Man hath learned thereby that Faith without which he can in no wise liue Godly and rightly, so many Things closed vp in so manifold Mysteries remaine to those that would profit therein, and such an Height of Wisdome lyeth hid not only in the Words they are deliuered in, but in the Things themselues that are to be vnderstood. Insomuch that it will happen to the most Elderly, the most Acute, the most desirous to learne, which the same* [e] *Scripture hath in another place,* [f] *when a Man hath done then he beginneth.* Thus S. *Austen*, and thus wee, if any say more then this, it may be they haue relation to that of [g] *Epiphanius, Omnia sunt clara & lucida in Diuina Scriptura.* All things are cleere and bright that are contained in heauenly *Scripture.* And againe, interpretin[g] as it were himselfe, [h] *Omnia clara sunt in Diuina Scriptura his, qui ratiocinatione diuinum Sermonem adire volunt.* All in heauenly *Scripture* is cleere to them

[d] *Aug. ep. 3. ad Volusian.*

[e] S. *Austen* seemeth in this place to call *Ecclesiasticus*, SCRIPTVRE, not for hee tooke it to be *Canonicall Scripture*, but for it was wont to be read in the the Church to edification. *Vid.* Whit. de Script *Contr.* 1. *Quest.* 1. c. 4.

[f] vnlesse by a slip of memory (often in the *Fathers*) he might thinke on the suddaine, that it was written in *Ecclesiastes*, or the *Proverbs*, for the *Booke* he doth not quote Or else hee might thinke at that time that *Ecclesiasticus* was written by *Solomon*.

who afterwards altered that opinion. *Whitak.* [b] *Non sunt Canonici ad firmandum ea quæ sunt Fidei: possunt tamen dici Canonici ad edificationem Fidelium, vtpote in Canone Bibliæ ad hoc recepti & authorati.* Caietan, in fine Comment. in *Hist. Vet. Test.* Whitak. loc. cit. Ecclus. 18. 6. Vulg. [g] *Epiphan. Hær.* 69. *p.* 376. [h] *Id. Hær.* 76. *p.* 444. *Vid. Whit de Script. Cont.* 1. *Quest.* 4. *c.* 4.

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who will reasonably take it in hand. But to returne where I left. When I say my cheefest Purpose is at the true Vnderstanding of each *Psalme*, as also of those *Places* that are more difficult then the Rest, it is not my meaning to arrogate to my selfe the true Vnderstanding of every *Psalme*, much lesse of every *Passage* contained therein: No; I say with *Luther* rather, wrighting on the selfe same Psalmes: [i] *I here professe an Interpretation of the Psalmes, yet so I doe professe it, that I would haue no Man presume of me, which None yet of all the most holy and most learned Fathers could ever perfourme. Namely to Vnderstand and Teach the Psalmes in the right and true sence in every respect. It is enough to vnderstand some of them, and those some but in part neither, the Holy Ghost reserueth many things vnto himselfe, that thereby he might alwaies haue vs his Schollers. He only sheweth many things to allure vs to the reading of them, many things hee deliuereth thereby to stop our Mouthes, and as S. Austen speakes passing well,* † *Neuer any man so spake as that he might truly be vnderstood of all men in all things. And therfore much more the Holy Ghost hath a certaine peculiar Vnderstanding of all his Words.* And againe a little after, *I knowe it is most impudent Boldnesse in any Man that shall dare to profess that he vnderstandeth in all points any one Booke of Scripture. Nay who dares presume that he roundly vnderstandeth one only Psalme.*

[i] Luth. *Epist. ad* Frid. *Ducem Saxon. Prefix. Lib. Psalm.*

† *Nullus hominum ita locutus est, vt in omnibus intelligeretur.* Aug. de Trin. l. 1. c. 3.

7 Thirdly, in all *Quotations* of *Holy Scriptures*, the *Psalmes* excepted onely, for that by reading them in the *Church* so often, they are more familiar to vs in that *Dialect*, I shall wholy follow the last *Transla-*

tion, vnleſſe peradventure ſometimes ſome occaſion may bee giuen of a gratefull Remembrance of the *Former*. Nor ſhall this prejudice their Paines who haue by his Excellent MAIESTIES Princely Care beene imploied in the *Latter*, foraſmuch as they themſelues in their owne very Words commend the Former ſo much. *We*,[l] ſay they, *are ſo farre of from condemning any of their Labours that trauailed before vs in this kinde, either in this Land or beyond Sea, either in K.* HENRIES *time, or K.* EDWARDS *(if there were any Tranſlation, or Correction of a Tranſlation in his time) or Q.* ELIZABETHS *of euer Renowned Memory, that we acknowledge them to haue been rayſed vp of God, for the Building and Finiſhing of his Church, and that they deſerue to be had of vs, and of Poſterity in euerlaſting remembrance.* Indeed as S. *Auſten* tels vs, *The diuerſity of Tranſlations is a Benefit to the Vnderſtanding, if ſo be the Readers of holy* Scriptures *be not to to negligent.* And therefore that [n] *Gooſe* that ſhamed not to publiſh in Print in the Yeare 1613. that *Scripture with vs had beene ſcarce three Yeares a Mother*, he doubtles was a wiſe one, but was he a *Gooſe* trow you, or a *Gander*? For his owne Mother *Church* of *Rome* was ſhee alſo *Motherleſſe* & deſtitute of *Scripture*, before the Vulgar *Tranſlation*? Or might it haue beene ſaid to our *Roman Catholikes*, † April. 9. 1546. that that *Scripture* of theirs was not a *Day* old? Or be it it was S. *Ieroms Tranſlation* (which they wil be neuer able to prooue) had their *Catholike Roman Church*, they ſo much brag of, no *Scripture* before that time, becauſe they had not that *Tranſlation*? S. *Auſtens* Words may bee fitly

[l] Preface to the Reader Prefixed to the *Bible* Printed in the yeare, 1612.

[m] *Aug. de Doct. Chriſt. l. 2. c. 12.*

[n] *Purgatories Triumph ouer Hell. p. 107*

† Vid. *Conc. Trid.*

fitly here remembred,° *Quomodo ergò exierint de hoc laqueo alieno, sic exeant de suo*: Answere one, and answere both.

° *Aug. Ep. 6.*

8 Fourthly, my Practise hath beene to followe such *Interpreters* as haue gone before, *Ancients* and *Moderne*; *Elder* and *Later*; *Old* and *Young*. Nor am I dismaied with those *Flowtes* which P *Ludovicus Rouzeus*, a merry Gentleman it seemes, bestowes vpon *Commentators* out of *Rablais*. Hee questioning in a *Booke* of his to whom *Commentators* may be likened: *Such kinde of men*, saith he, *may not vnfitly bee likened vnto Sheepe, the most simple*, saith he, (*set the Asse aside*) *of all Beasts whatsoeuer. For as those Commentators doe follow their first Leader quietly and peaceably without any more adoe, & tread in the self same Steps, euen so doe Sheep* saith he, *as* Panurgus *in Rablais* hath *taught vs in* Pantagruels *Nauigation*. With that he tels the *Story*, & the *Story* was this: So it was that *Panurgus* hauing nothing else to driue away the time withall, bargained with a *Sheep-master* that with an whole *Flocke* of *Sheep* was in the selfe same *Ship* with him, for one of his *Weathers*, which when he had separated from the rest, he presently † cast it over boord. This when the rest of the *Sheep* beheld, they immediatly after their *Fellow*, and striuing with one an another which of them should ouer next, many of them in conclusion leapt into the *Sea*, insomuch that the *Sheep-master* himselfe with his *Servants* endeavouring to withhold the rest, and holding them by the Hornes, were driuen over boord with the violence of the *Sheepe*, and the *Sheep*, and they, duckt togither. Of two Si-

P Lud. Rouz. *Problem. Miscellan. Problem.* 17.

† It hath beene told me by an *Attorney* at the *Law*, that the like was practised of late, and an *Action* commenced thereupon in one of our *Westminster* Courts.

militudes the *Gentleman* vseth, this is the better yet of both, and indeed the cleanlier, and *Seneca* noting this qualitie in *Cattle*, hath, I remember, these Words *Nihil magis præstandum est, quàm ne Pecorum ritu sequamur Antecedentium Gregem, pergentes non quò eundum est, sed quo itur.* There is nothing more to bee lookt vnto, q saith he, then that we follow not them that went before vs, like *Cattle* in a *Heard*, going onwards, not whether wee should goe, but where the *Way* is troden before. But if so be this be so much to be *lookt* vnto, I for my part am content to be blinde, and if it be a *Fault*, I am wel pleased it should be mine. In *Matters* of *Divinity*, let them r single themselues that list, I had rather bee the last in a *Troope* of good *Interpreters*, then be the *Leader* of a Band to *Schisme* and *Singularity*.

q *Senec. de Vit. Beat. c. 1.*

r See my Lord of Canterb. vpon *Jonas* Lect. 25. §. 14.

9 Fiftly, my Purpose is to set downe vnto thee the whole *Psalme* Word by Word; then, to bring it in a Briefe *Analysis* or *Resolution*, Verse by Verse, and afterwards, on every Verse to discourse more at large. This I take to be my best Course for the better exposing of the *Psalmes* to each Mans view, that wil throughly consider of them. For as in Matter of *War*, one and the selfe same *Army* is sometimes spread out at length, sometimes drawne into a *Ring*, and yet hath one and the selfe same *Strength*, one & the selfe same *Power*, one and the selfe same *Will*: And as in Matter of Painting, *Pictures*, as t saith *Arnobius* (and we see it by Experience) are sometimes of the *Bredth* of the *Palme* of the *Hand*, sometimes of greater *Bulck*, and both represent the *Party*, to the better calling of him

s *Senec. de Vita Beat. c. 4.*

t *Signa modò parvula fieri, & palmarem in minutiem contrahi, modò in immensum tolli, & admirabilem in amplitudinem subleuari.* Arnob. adverſ. Gent. l. 6.

him to mind with every one that knows him: so may every *Psalme* to the Readers benefit, be thus contracted vpon occasion, and also bee explicated more at large. In which my Explications, my Intent and Purpose is, to haue a Regard vnto the *Vnlettered* aswell as to the *Learned*, hauing alwayes that of the Apostle before mine Eyes, [u] *I am Debter both to the Greekes, and to the Barbarians, both to the Wise, and to the Vnwise.* It was an Excellent Answer which *Iacob* gaue his Brother *Esau* when he would haue had him make that Superlatiue speed in journeying, himselfe did intend, *My Lord knoweth* [x] saith *Iacob*, *that the Children are tender, and the Flocks, and Heards with yong are with me: and if Men should ouerdriue them one Day, all the Flock will die. Let my Lord, I pray thee, passe ouer before his Seruant, and I will lead on softly, according to the Cattell that goeth before me, and my Children be able to endure, vntill I come vnto my Lord vnto Seir.* Right so, let *Others* take what Course they please, either altogether about the *Hebrew Rootes*, or altogether about *Schoole-Points*, or altogether about our *Moderne Controuersies*, or altogether about *Postillers*, and let let them be as Voluminons, and Copious, as *Lorinus* of late, I neither envy, nor admire them, they vse those many *Talents* they haue, and I this onely *One*. Wherefore as that vnfortunate, yet worthy [y] *Knight* once spred it in the World for *Newes*, *That to be* SAVED, *was the best Plot*: so my Selfe am out of doubt, that the best *Writing* indeed, for a Man of my *Coat* is so to *write*, that not so much the *Vnderstanding*, as the *Will* be bettered, not so much *Knowledge*,

[u] Rom. 1. 14.

[x] Gen. 33. 13.

[y] Sr *Thomas Overbury* his Newes from the Court.

as *Life* aduaunced. And heerein I ſuppoſe I haue two ſuch *Abettors*, as little Exception will be taken againſt, namely *Iunius*, and *Pareus*: of whom the Former in an Epiſtle to *Baro* at Cambridge: *When I looke*, [z] ſaith he, *vpon the Matter, I think with my ſelfe that Nothing can now be ſaid, which hath not bene ſaid already. If I looke on theſe our Times, I ſee them to be ſuch, as that the Seruants of God, ought rather to beſtowe their Labours in teaching Sanctimony of Life, and kindling Charity in their Auditors towards one another, then in ſpending the Time about Queſtions.* *Pareus* thus: *The Cauſe of my Generall Silence* [a] ſaith he, *is, for that I ought not, neither will I abuſe this Age of mine, to ſpend it in Contentious Writings, and ſuch as laſt but a while, which hereafter as long as it ſhall laſt, I haue conſecrated Godwilling to ſuch Writings, as ſhall onely expound Holy Scriptures.* And againe a little after, [b] *By which kinde of Writings I ſhall farre better deſerue of the Church, then if I ſhould abuſe both my Penne, and my Yeeres in wrangling with ſuch Aduerſaries as are fully purpoſed, I know, neither euer to hold their peace, nor to yeeld vnto the Trueth.* His Excellent [c] MAIESTY hath obſerued the like in *Bellarmine* himſelfe, who of late Yeeres hath giuen ouer (he ſaith) his Bickerings in *Polemikes* and *Controuerſies*, wherein he was bred all his Life, and betaken himſelfe now to ſet out a Short *Meditation* euery Yeere, ſauing that he embelliſheth euery

[z] *Si ad Rem ſpecto, ſic cogito, Nihil iam dici, quod non dictum ſit prius: ſi ad Tempora hæc noſtra, ea eſſe in quibus Seruos Dei magis de Sanctimonia docenda, & Charitate accendenda, quàm de Queſtionibus laborare oporteat.* Fr. Iunius Epiſt. ad Baronem. Ms.

[a] *Quod ad me, duas ſcito me habuiſſe Cauſas Silenty, atq; etiamnum habere. Vnam Generalem, quòd Ætate hac mea abuti non debeo, nec volo ad contentioſa, & ſemeſtria Scripta, quam totam dehinc (quantum mihi reſtabit) volente Domino, Scriptionibus exegeticis Sacrarum Scripturarum conſecrauì.* Dauid Pareus Actor. Swalbacen. Part. 1. Collat. 4.

[b] *Cuiuſmodi Lucubrationibus me de Eccleſia longè melius mereri poſſe confido, quàm ſi ad altercandum cum Aduerſarijs, quibus ſcio eſſe propoſitum nunquam tacere, nec cedere Veritati, Stylo, & Ætate abuterer.* Pareus Ib.

[c] His MAIESTIES Medit. vpon the Lords Prayer, in the Preface.

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one of them with Two or Three Fabulous *Miracles*, which his Excellent MAIESTY well likeneth to thoſe old Wiues *Fables*, whereof the Apoſtle St *Paul* ſpeakes in his Firſt [d] *Epiſtle* to *Timothy*. And it may be our *Rhemiſts* kept this good *Decorum* to, who making ſo many *Polemicall* Notes vpon other Books of *Scripture*, eſpecially the *New Teſtament*, yet are nothing ſo plentifull vpon the *Pſalmes*, whether it was, that they would keepe a good *Decorum* indeed, or which is more likely, for they had ſpent their whole *Proviſion* before, in their *Notes* on the *New Teſtament*. *Many by giuing vnadviſedly, raſhly, or fooliſhly* [e] ſaith Tully, *haue ſpent their whole Patrimonies. And what is more fooliſh, then that which a Man doth willingly, to take a Courſe, that he ſhall not be able to doe it any long while.*

[d] 1. Tim. 4. 7.

[e] *Multi Patrimonia effuderunt inconſultè largiendo. Quid autem eſt ſtultius, quam quod libenter facias, curare vt id diutius facere non poſſis.* Tull. Offic. l. 2.

10. Sixtly, and laſtly, my purpoſe is to quote vnto thee moſt exactly, what *Teſtimony* ſoeuer I ſhall haue occaſion to bring, or out of the *Fathers*, or out of other *Writers*, whether *Sacred*, or *Profane*. Al abor which I could eaſe my ſelfe of, aſwell as Others doe; but then I feare I ſhould do thee wrong, & I profeſſe I euer miſliked that wilfull omiſſion of *Quotations*, in *Writers* of our *Age*. It is true, the *Ancients* did it not, at leaſt wiſe ſo exactly, as *Many* doe now a dayes, but the *Books* then were not ſo many, & thoſe that were, were better known, & perhaps there was not ſo much *Iugling* as is in this *Age*, either in *Adding* or *Detracting*, or in plaine *Belying* the *Author* mentioned. Beſides, they had not the *Benefit* of PRINTING which we in theſe dayes haue. A *Benefit*, which were it not abuſed,

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as too-too commonly it is, might as truely bee ſtiled LEARNINGS RIGHT-HAND, as any one thing whatſoeuer. And yet ſometimes, becauſe *Some* of the *Ancients* quoted not ſome things that they brought, but truſted their *Memories* too too much, what ouer-ſights haue they made, and what miſtakings haue paſt them in ſeuerall Places? I could inſtance in *Diuerſe*, and in *Matters* of great Moment, but I had rather make mention of their *Vertues*, then of their *Scapes*. But as it is *Careleſneſſe* in Some, ſo perhaps it is *Envy* in Others, not to acquaint their *Readers* with the Authors they haue profited by, but I would wiſh a true *Scholler* to beware of either, eſpecially of *Ingratitude*, ſuch as *Macrobius* is taxed with, who borrowing ſo much as he doth, ſaith my [f] *Author*, neuer profeſſeth to whom hee is beholding. And yet I doubt not, but the exacteſt Man that is, may ſlip a *Quotation* ſometimes. No Man I thinke in this kinde more exact, then that *Doctor* of moſt memorable worth, Dr REYNOLDS (famous for it to this Day) who hauing once notwithſtanding omitted a *Quotation*, in his [g] *Conference* with Mr *Hart*, about *Sophocles*, and *Euripides*, concerning the bringing in of the Perſons of *Women* in their Tragedies, the One, GOOD; the Other, BAD; and my Selfe, for I was on a Time to make ſome vſe thereof, deſiring to know of him where I might reade that Paſſage, in the Selfe ſame *Paper* that I ſent, he returned mee with his owne Hand, this *Anſwer*, euen in theſe very *words*, which ſtill I reſerue & keepe by me, as an excellent *Sparke* of good eſteeme.

[f] *P. Crinitus de Honeſt. Diſcipl. l. 22. c. 4.*

[g] *D. Rey. Conf. c. 2. Diuiſ. 3. Edit. 1584. — fo. 110.*

I did not quote the Place, becauſe it came not then to my Memory, where I had read it. And yet I tooke the Perſons, touching whom I had read it, to be Sophocles, *and* Euripides, *becauſe* Ariſtotle † Lib. de Poët. *ſayth of them,* ὅιον γὰρ Σοφοκλῆς ἐστὶ καὶ αὐτὸς μὲν ὁποῖους δεῖ ποιεῖν, Εὐριπίδης δὲ οἷοι εἰσὶ: *and indeed they two doe bring in Women, ſuch (in the Tragedyes which are extant) the One,* Good, *the Other,* Bad. *But ſince, I haue read it of* Philoxenus, *and* Sophocles, *in* Plutarch *as I thinke; In whom, becauſe I remember not where it is neither: I ſend you a Booke, which mooueth me to thinke it is in him (ſith ſure it is not in* Laertius, *vnleſſe I haue maruailouſly forgotten) by conferring the* Title *with* p. 702.

† Ariſt. de Poet. c. 25.

Thus far, that worthy *Doctour*, & ſo copiouſly of that Point, of which Others would haue thought they had ſaid ſufficiently, if they had ſaid his firſt words only, *I did not quote the Place, becauſe it came not then to my Memory.* But h *Candida ſemper Muſarum Ianua. Indignation*, & *Diſdaine* neuer garded the *Muſes Gates*. Ingreſſe, & Egreſſe, & Regreſſe at wil, was alwayes free for thoſe that were not vnwilling to learne. As for thoſe that on the contrary miſlike this kinde of *Writing*, and ſtile it rather an *Hotch-podge*, then a *Writing* indeed, let them for me, inioy that humor, & imitate in their *Writings*, *Epicurus* if they pleaſe, who is i ſaid in *300. Volumes* left behinde him, not to haue made vſe of any one Allegation. I for my part doe not think *Wrighters* are giuen vs to ſo ſmal vſe. *Lipſius* me thought, ſpake well, had he neuer ſpoken worſe, l *Inopinatum*

h Ἀνεῳγμένη *Aperta*. Eraſm. Adag. *Chil.* 2. *Cent.* 7. *Adag.* 41.

i *Montaigne* his Eſſays *l.* 1. *c.* 25.

l *Lipſ. Polit. Ep. ad Lect.*

pinatum quoddam ſtyli genus inſtituimus: in quo verè poſsim dicere, omnia noſtra eſſe & nihil: I haue framed my ſelfe in this *Booke*, to an vnwonted kind of *Stile*, wherein J may truly ſay, that both *all* is mine, and yet *nothing* at all. And againe; [m] *Lapides, & Ligna ab alijs accipio: Ædificij tamen exſtructio, & Forma tota noſtra. Architectus ego ſum, ſed materiam variè vndiq; conduxi. Nec Aranearum ſanè textus ideò melior, quia ex ſe fila gignunt: nec noſter vilior, quia ex alienis libamus ut Apes.* *Stone*, and *wood* I haue of Others, yet the *Building* of the *Edifice*, and *Forme* thereof is wholly mine owne. Nor is the weauing of *Spiders* to bee therefore accounted better, for that they bring all from their owne *Bowels*: nor is ours to be eſteemed worſe, for that like *Bees* wee gather the Iuyce of ſeverall *Flowres*. In a Word I will conclude this Point with that of old [n] *Chaucer*, to *lytel Lowys* his *Sonne*, when he wrote him a *Tract* of the *Aſtrolabe*: *Conſydre the well that I ne vſurpe not to haue founden this werke off my Laboure, or off mine Engin. I nam but a* [o] *lewde Compylatour of the Laboure of old Aſtrologiens, and haue it tranſlated in myn Englyſh onely for thy Doctrine: and with this Sword ſhal I ſlene Enuy.*

[m] Id. *ad. Libr. Polit. brevib. Notis.*

[n] Chaucer of the *Aſtrolabe.*

[o] *Leude*, that is, *Vnlearned*, not as the Word now is vſed for *Wicked.*

11. And thus good Reader haue I now acquainted thee with my whole *Proiect* in this kinde. Thou ſeeſt what I haue intended, and purpoſed for thy ſake. That as yet I haue gone no farther with thee then one *Dayes* Iourney, J meane, but to the *Eight Pſalme*, it is, for as yet I know not how thou wilt accept of my *Company*; and my *Sauiour* hath [p] taught me not to ouer-intrude my ſelfe, though it might be

[p] Luc. 14. 28.

to good purpose; but if my *Company* be pleasing to thee, and thou canst be contented with so meane a *Guide*, I shall not faile God willing, to goe with thee quite through. It is my Desire so to doe, it is the vttermost of my Wishes; and as *Naomi* said to *Ruth*, *Sit still my Daughter, vntill thou know how the Matter will fall: for the Man will not be in rest, vntill he haue finished the Thing this Day*: So assure thy selfe, *Christian Reader*, I shall affoord my Selfe no *Rest*, no *Rest* to speake of, vntill I haue finished this *Thing*, I cannot say [THIS DAY] that indeed is impossible, but this will I say vnto thee, though it may seeme very improbable, that not a DAY shall ouer my Head, (if *God*, and *Necessity* let me not) but shall haue at least a *Line*, a *Passage* to that purpose. *Apelles* his [r] NVLLA DIES SINE LINEA, shall be my dayly *Memorandum* till all be done.

[q] Ruth. 3. 18.

[r] Plin. *Nat. Hist. l.* 35. *c.* 10.

12. *Pliny* speaking of *Bees*: *Before that Beanes*, [s] saith he, *begin to bloome, they settle not themselues to any worke, or Labour, but thence forward, they loose not a Day, neither play they one iote, if the Weather be faire, and will permit.* Surely, Beloued, though with mee the *Beanes* doe not bloome, yet the *Flouri*shing of my [t] ALMOND TREE puts me in mind, that now the time is to work indeed, & from hence forward what remaineth, but that I become a *Bee*, nay more then a *Bee*, by not loosing so much as a *Day*, be the Weather *Faire*, or *Foule*. The rather for it cannot now be long, but that I must put off, as S. *Peter* [u] speaketh, this my *Tabernacle*, two *Peales* already hauing rung to that EVEN-SONG. Wherefore as *Thespesius* in *Plutarch*,

[s] *Ante Fabas florentes non it exeunt ad Opera & Labores, nullusq; cum per Cælum licuit otio perit Dies.* Plin. Nat. Hist. l. 11. c. 6.

[t] Eccles. 12. 5.

[u] 2. Pet. 1. 14.

x Plut. *de his qui serò a Numine puniuntur.*

when he x sent to the *Oracle* to know *whether the rest of his Life should be better, then that which went before:* receiued an *Answere*, that it should be much better, but after he should be *dead*, whereupon he *dyed* (they say) and as they say, reuiued againe, and became much more *Iust* towards his *Neighbours*, more *Religious* towards *God*, more *Grieuous* to the common *Enemy*, more Faithful to his *Friends* then euer in his Life before: euen so of late Yeeres, hauing bene twice so neere *Death*, as I haue, I thanke God, what remaineth but I turne a new Leafe, and by going forwards in this kind, I become more *Religious* towards *God*, more *Officious* to Gods *Children*, more *Obnoxious* to his *Enemies*, more *Faithful* to my *Friends*, by

y Ps. 132. 4.

not suffering mine y *Eyes* to sleepe, nor mine *Eye lids* to slumber, neither the *Temples* of my *Head* to take any rest, vntill I haue fully finished this *Worke*, and brought it to that Perfection, that though it prooue not a *Temple* it self, an *Habitation* for the Mighty God of *Iacob*, yet it may prooue a *Booke*, a *Volume* for that *Temple*, or rather a *Booke*, and *Volume* for such as the Apostle S. *Paul*, z stileth, *The Temple of the Liuing God.*

z 2. Cor 6. 16.

a *Ne inter occupationes multiplices, & solicitudines vehementes, quas non solùm ex cura Regiminis, verumetiam ex malitia Temporis patior vltra vires quasi totus absorbear Profundo: liuenter alias horulas mihi furar &c.* Innocent in 7. Psal. Poenit. Proem.

13 And the *Premisses* I may now professe the rather, and bee the better able to performe, seeing in regard of two mayn CROSSES that haue befalne me of late (*Crosses*, I hope, to great good purpose, and by consequence, great BLESSINGS) I cannot altogether say as Pope *Innocent* did, who wrighting vpon the *Pœnitentiall Psalmes*, a professeth hee was faine to *steale* some *Houres* to performe that *Worke*

of

of his, his *Affaires* were so many, and his *Cares* in Gouernment so great. Concerning *Cares* in Gouernment, I am likely enough to be well rid of. Publike *Functions* in the opinion of my best PHISITIANS are not for my *Diet*. I cannot say as [b]*Scipio* did, nay I may say quite contrary, *Bellatorem me Mater, non Imperatorem peperit:* howbeit for stealing of *Houres*, therein am I likely to bee more true then *Pope Innocent*. I need not *steale* them, nay I may for thy behoose bee as *Bookish* as the *Day* is long; and I now knowe at length the *Pretiousnesse* of *Time*, nor shall it ever repent mee that after so many *Yeeres* spent in this most famous VNIVERSITY, I can paralell *Socrates* his VNVM SCIO, with the knowledge of my owne NAME. And vpon this *Confidence* I proceed. Nether regard I the [c]*Triall* of *Wits* that wisheth every Man to abstaine from wrighting any *Bookes* as soone as he is past *Fifty*, as his Excellent MAIESTY hath obserued (I suppose to the *Author* of that Books *Disgrace*, who himselfe past *Fifty* Yeares hath left his *Subiects* such MONVMENTS, and many more may he leaue vs) No; I prefer before that *Triall*, the *Triall* of *Scripture*, which speaking of the *Righteous*, sheweth, that [e]*adhuc abundabunt in Canitie*, They shall bring forth more *Fruit* in their *Age*, and shall be *fat* and wel *liking*. If *Hippocrates* in his *Phisitians* saith that worthy late [f]*Professor* of the *Greeke* amongst vs, required these two Things, φιλοπονίαν καὶ πολυχρονίην, great *Industry* and long *Experience*, the One, as *Tyllage* to sowe the *Seed*, the *Other*, as *Time* & *Season* of the Yeare to bring it to maturity: then certainely

[b] Frontin. *Stratagem.* l. 4. c. 7.

[c] Triall of Wits. c. 1.

[d] His MAIESTIES Meditation vpon the LORDS Prayer. *Preface.*

[e] Ps. 92. 13. *Tremel.*

[f] Mr. *Hales* his Sermon vpon *Easter Tuesday.* 1617. concerning the *Abuses of obscure and diff. places of holy Scr. &c.* p. 11.

by ſo much the more are thoſe two required in the ſpirituall *Phiſitian*, by how much hee is the Phiſitian to a more excellent part. *A great part of the Troubles of the Church of England*, ᵍ ſaith a good Devine, *hath ſprung out of greene heads, that haue much buſied themſelues about the ſtate of Biſhops. Theſe are young* † *Cockerels, that haue learned to clap only their feeble wings, and to Crowe vpon the Rooſt in time of Peace, but when Religion is in danger, they dare not come into the Cock-pit to try Maſteries for Religion, as* Mr JEWEL, *and many other good* BISHOPS *haue done, that are gone to God.* But now, *Chriſtian Reader*, by this time, I imagine, thou art deſirous to ſee the *Premiſſes* perfourmed, and to betake thy ſelfe to the *Firſt Pſalme*. Howbeit for in the *Title* of my *Booke* (the *Title* that drew thee to buy it) there is mention both of *Pſalmes*, as alſo of the *Pſalter*, a word or two of both theſe Words before thou goeſt any farther, perhaps it may yeeld thee good contentment in this thy intended iourney.

ᵍ Mr *Goſſon* his Trumpet of Warre.

† *Gartio quiſq; duas poſtquam ſcit iungere partes, Sic ſtat, ſic loquitur, velut omnes noverit Artes.* Ioan. Sarisb. de Nugis Curiat. l. 7. c. 12.

14 Firſt, for the Word PSALME, *Pſallere*, ſaith *Illyricus*, is originally a Greeke word, & properly ſignifieth *Pulſando citharam, melodiam excitare*, by ſtriking of the *Harp* to make a melodious ſound. But forasmuch as in times paſt, the *Iſraelites*, ſaith hee, did ſing to the ſound of the *Harp* certaine *Verſes* withall, not only in the *Temple* where moſt commonly it was vſed, but alſo in private: hence it came to paſſe that ſacred *Ditties* in that kinde were cald by the name of PSALMES. Now if we conſult with S. *Paul* in his Epiſtle to the *Coloſſians*, he will there tell vs of *Pſalmes* & *Hymnes*, and *Spirituall Songs*. *Let the word of Chriſt*,

ʰ Illyr. *Clau. Script.*

ⁱ ſaith

[i] ſaith he, *dwell in you richly in all wiſdome, teaching and admoniſhing one another in Pſalmes, and Hymns, and Spirituall Songs, ſinging with grace in your hearts to the Lord.* It is in the *Originall* ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. [l] *Zanchius* wrighting on that place, *Betweene theſe three words* [*Pſalmos, Hymnos, Odas*] *Pſalmes, Hymnes, and Spirituall Songs*, ſaith he, diverſe men put a diverſe difference. He alleageth firſt of all S. *Ierom*, but ſomewhat to ſparingly, for *Ierom* in the place alleaged hath the words more at large. Firſt, thoſe are *Hymnes*, [m] ſaith S. *Ierom*, which declare the † *Greatnes* and *Maieſtie* of God, and ſet out to the admiration of Men his Benefits and Wonders. *Pſalmes* properly appertaine to the Moral part of Man, that by the inſtrument of the *Body* wee may haue perfect knowledge what to doe, what to ſhun. But hee that diſcourſeth of ſuperior things, ſaith S. *Ierom*, & of the *Harmony* of the *World*, and of the order and concord of the Creatures therein contained, he it is that ſings a *ſpirituall Song*. Or in regard of the *Simple*, ſaith he, to ſpeake ſomewhat more plainely what my meaning is, *A Pſalme is referred to the Body, an Hymne, or Song, vnto the Mind*, and therefore with the Minde, rather then with the Voice, we ought, *Et Canere, & Pſallere, & Laudare Dominum*, to ſing *Songs*, and *Pſalmes*, and to *Praiſe* the *Lord*. Others, [n] ſaith *Zanchius*, by *Pſalmes* vnderſtand onely *Davids Pſalmes*; by *Hymnes* other *Songs* here and there in the Scriptures, as the *Song* of *Moſes*, of *Deborah*, of *Eſay*, of *Daniel*; and by Spirituall Songs, they meane ſuch as are compoſed by *Godly* Men, to expreſſe thereby *Gods* Benefits vnto vs. But the

[i] Coloſ. 3. 16.

[l] Zanch. *in Coloſſ.* 3. 16.

[m] Hieron. *Comment. in Epheſ. l.* 3.

† *Fortitudinem & Maieſtatem Dei.*

[n] Zanch. *vbi ſupra.*

the more *Learned*, ſaith hee, now adaies doe thus diſtinguiſh them, *Pſalmes* are *Songs* conſiſting of diverſe *Arguments*, ſo that a *Pſalme* is a generall name to *Prayers* for Benefits to be receaued, *Prayers* againſt Adverſities, *Prayers* of Comfort, & ſo forth. *Hymnes* be ſuch as properly ſet forth the *Praiſes* of God, and therevpon S. Chryſoſtom, †*Hymnus Pſalmo ſanctior*, A *Hymne* is more Divine then is a *Pſalme*. But *Songs* be peculiar *Hymnes* artificially made, and after a more Maieſtical forme then ordinary, & they are therefore called *Spirituall*, for that they proceed from the holy *Spirit* wherewith they that ſing them are repleat, & he alleageth for proofe hereof a place of the Apoſtle to the *Epheſians*.

† *Græcè* Αἱ ὑποτυπώσεις σφόδρα. Chryſ. in Coloſſ. 4. Hom. 9

• Epheſ. 5. 19.

15 Concerning the Word PSALTER, Jt is, ſaith S. *Ierom* originally a Greeke Word, and in Latine it is called *Organum*, an Jnſtrument, that which the Hebrews cal NEBEL: and *Pſalmus*, ſaith he, hath his name either of *Pſalterium*, or elſe of *Pſallere* to ſing. And from NEBEL in the Hebrew comes the Greeke Ναβλον, and from thence the Latine *Nablium*, whereof *Ouid* the Poet ſpeaking,

p Hieron. *Proem in Comment. Pſal.*

q *Diſce etiam duplici genialia vertere palma*
Nablia, conveniunt dulcibus illa modis.

q Ouid. de Art. l. 3.

r Douay Bible. Procemiall Annot. vpon the Pſalmes. p. 13.

This *Booke*, r ſay our *Rhemiſts*, *hath his Name of the Jnſtrument called Pſalter, which hath tenne ſtrings ſignifying the Tenne Commandements, & is made in forme as* S. Ierom, *and* S. Bede *ſuppoſe, of the Greeke Letter* Δ *Delta, becauſe as that Jnſtrument rendreth ſound from aboue, ſo wee ſhould attend to heauenly Vertues which come from aboue.* Jndeed *P. Lumbard* out of whome they

they haue that concerning the *Ten Commandements*, ſeemeth to make *Pſalterium*, and *Decachordum*, all one, and therefore [s] ſaith, *Habet Decalogus decem Præcepta, quæ ſunt decachordum Pſalterium*, in regard whereof they here ſay, *The Inſtrument called Pſalter which hath Tenne Strings*, but had they conſulted with [t] *Druſius* he would haue told them that the *Pſalter*, and the *Inſtrument with Tenne Strings* were two diuerſe Inſtruments which hee prooueth not onely by the teſtimonie of the *Iewes*, but by the *Nintie* and *Second* Pſalme, where it is ſaid, [u] *Super Decachordo & ſuper Pſalterio*. But whatſoeuer the *Originall* is, certaine it is that the word *Pſalter* is now taken for all thoſe *Pſalmes* that are comprehended in the number of an *Hundred & Fifty*, ſome of them being of *Dauids* making, ſome of them made by ſome others, though [x] ſome are of opinion that all and every of them were made by *Dauid*. But whether this were ſo or no, as it is vncertaine, ſo ſure and certaine it is, that they were all of them made to *God*, not to *Abraham*, *Iſaac* or *Iacob*, not to *Angell* or *Archangell*, but only vnto *God*. *It may be a challenge ſufficient vnto them all* (ſaid that all-ſufficient [y] *Lecturer*, now a worthy *Biſhop* of our Church) *that in ſo many Prayers of both ancient and righteous Patriarkes, Prophets, Iudges, Kings, regiſtred in the Booke of God, and in an Hundred and Fifty Pſalmes, an hundred whereof at leaſt are Prayers & Supplications, and in all the deuout requeſts that the Apoſtles of Chriſt and other his Diſciples ſent into heauen, (if they take the penne of a writer, and note from the beginning of Geneſis to the end of the Reuelation) they cannot finde*

[s] P. Lomb. *Sent. l.3. diſt.37.*

[t] Druſius *Obſeruat. l.10. c.2.*

[u] *Vulg. In decachordo, Pſalterio. Pſ.91.4.*

[x] Ambr. *in Pſ. 45. & 47.* Chryſ. *Proem. in Pſ.* Aug. *de Ciu. Dei l.17. c.14.*

[y] My Lord of London vpon Ionas Lect.16.

one directed to Cherub or Seraphim, Gabriel, or Raphael, Abraham, or Moses, or Iohn Baptist after his death, or any other Creature in heauen or earth, saue only to the Lord or his Annointed.

16 The greater wrong our Aduersaries doe, & the more blasphemous they are against that LORD, and against his ANNOINTED, that haue suffered a *Psalter* to goe forth in imitation of this, and haue named it [a] OVR LADIES PSALTER. And how our Ladies *Psalter*? Was it trow you their meaning that the Blessed *Virgin* made that *Psalter*, as *Dauid* made this? No; but see their *Blasphemy*, see, and admire. They haue in every *Psalme*, nay almost in every *Verse* changed the Name of the LORD, & placed insteed thereof the name of *Lady*, every Prayer to the *Lord* therein, they haue made it a Praier to our *Lady*, every Praise and Thankesgiuing in it, they haue attributed it to our *Lady*. Which had they done only in former times when all was ouerwhelmed with that *Ægyptian* Darknesse of Rome, I had held my Tongue, as [b] speakes, *Q. Esther*, although the Enemie could not haue countervailed the *King* of *Kings* this Damage, but now in this Sunne-shine of the *Gospell* that they should [c] Reprint such a *Booke*, and set it to sale among their Followers to be said by them day by day with *Beatus Vir qui intelligit Nomen tuum Maria Virgo &c.* Blessed is the Man which vnderstandeth thy Name *O Virgin Mary*, &c. alluding to the *First Psalme*; And *Quare fremuerunt Inimici nostri & aduersum nos meditati sunt inania? Protegat nos Dextra tua Mater Dei, &c.* Why doe our Enemies fret & imagine vain things

[a] Imprinted by *Iohn Cawood* An° D. 1555. *Vid.* Act and Mon. Edit. 4. p. 1598.

[b] Esther. 7. 4.

[c] *Psalterium Mariæ Ingolstad. recusum* Ao 1593. *Vid. Alia* Colloq. Swalbacens. *Collat.* 3. p. 33.

things against vs ? Let thy right hand defend vs O *Mother* of *God*, &c. alluding to the *Second*; And, *Domina quid multiplicati sunt qui tribulant me &c.* Why are they so many, *O Lady*, that trouble me, &c. alluding to the *Third*; And, *Cum invocarem exaudisti me Domina, &c.* When I called to thee thou heardest me, *O Lady*, &c. alluding to the *Fourth*; And, *Verba mea auribus percipe Domina, &c.* Heare my words *O Lady*, &c. alluding to the *Fift*; And, *Domina ne in furore Dei sinas corripi me, neq; in ira eius iudicari, &c. O Lady*, let me not be rebuked in Gods indignation, nether be chastned in his displeasure, &c. alluding to the *Sixt*; And, *Domina mea in te speraui, &c.* O my *Lady*, in thee doe I put my trust, &c. alluding to the *Seauenth*; And, *Confitebor tibi Domina in toto Corde meo, &c.* I wil giue thanks to thee, *O Lady*, with my whole heart, &c. alluding to the *Eight*, and so along to the *Hundred* and *Fifty Psalmes* (for so long the *Chymes* goe) that is too too abhominable euen to be read, but to be practised, in this sort, what is *Idolatry*, if not this ? What is *Blasphemy*, if this be not ? Is this the fruit of the Apostles Doctrine, that wee are fully compleat in [d] *Christ*? Is this the *Dignity*, *Glory*, *Authority*, *Reverence*, and *Service* that is in this kind onely done vnto the Lord? Is this the meaning of their *Hyperdulia*, which, they say, they only giue her, namely to aske of her *to* saue our Soules; *to* giue vs Peace; *to* grant Grace; *to* comfort the Desperate; *to* loose our Captivity; *to* release our Sinnes; *to* deliuer vs from Sathan; *to* Bring vs to Heauen; all which they doe in those *Psalmes*, and greater Benefits then which, we cannot

[d] Rom. 12. 5. Ephes. 3. 19. Colos. 1. 19

aske at Gods hands? Is not this *Latria* in the highest degree, which sometimes in their better mood they will affoord forsooth to *God* onely, onely to *God?* I knowe they father this *Booke* on their Seraphicall Doctour [c] *Bonaventure*, and in *Bonaventures* Works haue they now Printed it, in as faire a Character as faire may bee, but I am of their opinion that verily thinke *Bonaventure* is wrongd therein, and that hee was so far from making such a desperate adventure as this, as that he hath in those Works that are vndoubtedly his, divers Passages to the contrary. For farther satisfaction in this point, I referre thee to that which [f] *Pezelius* hath said hereof. In the meane time for we are now in an Argument concerning our *Ladies Psalter*, let me acquaint thee with a *Story* which I haue read in Sr *Thomas Moore*, and so much the rather, for it is [g] neither in his *English Workes* printed at home, nor in his *Latine* Printed abroad, either at *Basil*, or at *Louaine*. And I am perswaded omitted of purpose by the *Louanists* in their Edition, who, had it made against vs but halfe so much as it doth against themselues, they would haue found out the Copy, and haue printed it well enough. The *Story* is this.

17. There was [h] saith he, at *Couentry* a *Fryar* of the number of those *Franciscans*, which were not as

[c] Bonavent. *Tom.6.p.* 478.

[f] Pezel. *Resut. Catech. Iesuit. p.* 305. *Edit. A.* D.1599.

[g] Sr *Th. Moores* Workes in English, printed in *Folio.* 1557. His Works in Lat. & in 8o printed at *Basil*, 1563. and His Works in Latine, and in *Folio* printed at Lovain. 1566.

[h] An old printed Booke, whose Title is, *Epistolæ aliquot Eruditorum, nunquam antehac excusæ*, wherein are contained *Eight Epistles.* The last of all, which is an Epistle of Sr *Thomas Moores*, to a certaine *Monke* vnnamed, is the Epistle here quoted, and borrowed of my worthy *Friend*, Mr *Henry Iackson*, Fellow of *Corpus Christi* Colledge in *Oxford.* Which Epistle, as they haue left out: so haue they left out an other in the *Louaine* Edition, of Sr *Thomas Moores*, to *Martinus Dorpius*, in defence of *Erasmus* his *Moria*, but that as hap is, is in the *Basile* Edition, beginning p. 365. and reacheth to p. 454.

yet

yet reformed to the Rule of *S. Francis.* This *Man* preached in the City, in the Suburbs, in the Townes & Villages thereabouts, that † *He that should pray the whole Psalter of the Blessed Virgin quite ouer euery Day, could neuer be damned.* This was no sooner deliuered, but it was as easily heard, and as readily beleeued, for that it shewed so easie a way to *Heauen.* The *Pastor* of that Place, an honest, and learned man, though for his owne part he knew well ynough, that it was but foolishly spoken, yet he dissembled awhile, supposing that no Harme would ensue thereupon, and that the People, the more addicted they were to the worship of the *Blessed Virgin*, the more *Religious* they would bee. Howbeit † afterwards ouerlooking his *Sheepfold*, & finding his *Flocke* so tainted with that sore, that the very worst in all his Parish, were most addicted to that *Psalter* vpon no other minde & purpose, then to dare to doe any thing, and that there was no doubt at all, but they should haue *Heauen*, which so graue an *Author* as the *Fryar*, false as it were from *Heauen* vnto them, so faithfully promised, then at length he began to admonish his *People*, that they should not trust too much to the saying of that *Psalter*, though say it they should no lesse then *Ten* times a Day. Certainely that they did well, who said it well ouer, so that they said it not vpon that Confidence, wherewithall others had now begunne, otherwise much better it was to omit those *Prayers* altogether, so they would omit those *Crimes* too, which vnder the Patronage of those *Prayers* they did so confidently commit. This when once he had spoken to

† *Quicunq; Psalterium Beatæ Virginis oraret quotidiè, nunquam posse damnari.*

† *At vbi tandem recognoscens Ouile, deprehendit ea Scabie vehementer infectum Gregem, pessimum quemq; in illo Psalterio maximè Religiosum esse.*

them out of the *Pulpit*, ſtrange it was how waſpiſh they were, they chalenge him for his Words, they hiſſe at him, they driue him out of their Company, and defame him as an *Enemy* to the *Virgin Mary*. The *Fryar* an other Day vp to the *Pulpit* with all ſpeed, and to vexe *Mr Parſon* the more, begins with this *Theame*, † *Vouchſafe me, O ſacred Virgin, to ſound forth thy Praiſe, affoord me power againſt thy Aduerſaries.* For they ſay, a certaine *Scot* did vſe the ſelfe ſame Theame, being to diſpute at *Paris* of the VIRGINS *Immaculate Conception*, † who they ſay (with lye & all) was brought in a Moment to *Paris*, more then 300 Miles, the Bleſſed *Virgin* otherwiſe in great extremity of daunger. But what need many Words, the Short, and the Long was this, the *Fryar* eaſily perſwaded thoſe that were willing ynough to beleeue, that their Paſtor was a *Foole*, yea and a Wicked Man to. Now while all was in this hurly burly, it ſo fell out, that my ſelfe, ſaith Sr *Thomas*, had occaſion to goe to *Conentry*, to ſee a *Siſter* of mine there. I ſcarce was allighted from my Horſe, but to me the Queſtion was preſently propoſed, *Whether he that ſaid ouer the Bleſſed Virgins Pſalter euery Day, could poſſibly bee damned.* I fell a laughing at a *Queſtion* ſo ridiculous, but preſently was I told, that it was no laughing matter, for there was in Towne a moſt holy *Fryar*, and one moſt learned to, that had preached that ſuch an one could not be damned. I contemned the whole Matter, as little appertaining vnto me, whether ſo, or ſo. I was preſently invited to *Supper*, I promiſed, and went. No ſooner was I there, but who ſhould come

† *Dignare me laudare te Virgo ſacrata, da mihi virtutem contra Hoſtes tuos.*

† *Qui Luteciam in momento delatum periclitante ſcilicet alioqui beata Virgine, millia Paſſuum pluſquam trecenta mentiuntur.*

in, but the old *Fryar*, scantly able to goe for Age, a *Boy* behinde him, loaden with *Bookes*. I eftsoones perceiued that now I was to looke about mee. Downe we sate, and least any time should be lost, my *Friend* that had invited me, presently propoſeth the foresaid *Queſtion*, the *Fryar* makes answer, as before hee had preached. I was silent, for willingly I keepe my Selfe out of all such strouglings as are odious, and vnfruitfull. At length they asked what my Opinion was; and then when in good Manners I could bee silent no longer, I answered what I thought, but in very few Words, and somewhat carelesly. Here the *Fryar* began a fresh, and with a long premeditated Speech, which might haue seru'd for Two *Sermons* at the least, barked, & brawled all Supper time. † The *Summa totalis* of his Reasons, depended vpon the *Miracles* which hee brought vs out of his *Mary-Booke*, and some other *Miracles* out of some other *Bookes*, which he willed to be brought to the *Table*, to giue the greater authority to his *Speeches*. When at length he had made an end, I modestly began to answere: *Fyrſt*, that in all that long Proceſſe hee had said just nothing, whereby such might be perswaded, if any happely were present, that would not admit of those *Miracles*, and that might very well bee, and their Faith in Christ firme ynough. Which *Miracles* besides, had they bene most vndoubtedly true, yet to prooue the Matter in Queſtion, they had no force, nor strength at all. For though you may easily finde a *Prince*, that at the Intreaties of his *Mother*, may sometimes forgiue his *Enemies* some what: so there

† *Ecce intrat Frater senex, Silicernium, gravis. Puer à tergo sequitur cum codicibus.*

† *Summa Rationum tota pendebat à Miraculis, quorum nobis effutiebat iam è Mariali multa, tum quedam ex alijs eiusdem furiae Libellis.*

there is no *Prince* againe so fooliſh, that will make a Law, promiſing impunity to *Traitours*, that ſhall perfourme ſome certaine *Offices* to his *Mother*, therby to make them the more audacious againſt himſelfe. Many † words ſpent to & fro, at length it came to this paſſe, that the *Fryar* was mightily extolled, and my ſelfe laught at for a *Foole*. Nay, the Matter came to that paſſe, by the depraued Diſpoſition of Men, that vnder the colour of *Piety*, fauoured their owne *Faults*, that that *Opinion* could hardly bee repreſſed, though the *Biſhop* himſelfe of that *City* vſed all the meanes he poſſibly could.

† *Multis vltro citroq; dictis effeci tandem, vt ille tolleretur laudibus, ipſe pro Stulto ridereꝛ.*

18. I ſhould here tell you of an other *Pſalter*, that which our Adverſaries name IESVS PSALTER, for that they haue to, and all becauſe forſooth the *Name* of *Ieſus* is ſo often therein. But leauing our *Ladies Pſalter*, and *Ieſus Pſalter*, whereof [i] Others more copiouſly, I come to the true *Pſalter* indeed, DAVIDS PSALTER, or DAVIDS PSALMES, hauing that of [1] S. *Ierom* continually in mine Eye,

[i] See my L. of CANTER. on *Ionas*, Lect. 18. §. 5.

[1] Hieron. *Apol. aduerſ. Iouin.*

COMMENTATORIS *officium eſt, non quid ipſe velit: ſed quid ſentiat ille quem interpretatur exponere. Alioqui ſi contraria dixerit: non tam* INTERPRES *erit, quàm* ADVERSARIVS *eius, quem nititur explanare.*

28 MR 59

PSAL.

PSAL. I. Beatus Vir.

1 BLessed is the man that hath not walked in the Counsel of the Vngodly, nor stand in the way of sinners, and hath not sit in the seate of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a Tree planted by the water side that will bring forth his fruit in due season.

4 His leaf also shall not wither: and looke whatsoever he doth, it shall prosper.

5 As for the Vngodly it is not so with them: but they are like the Chaff, which the wind scattereth away from the face of the earth.

6 Therefore the Vngodly shall not be able to stand in the iudgement: neither the Sinners in the Congregation of the Righteous.

7 But the Lord knoweth the way of the Righteous: and the way of the Vngodly shall perish.

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THE ANALYSIS.

THis First and Formost *Psalme*, be it but an Introduction to the rest, as some will haue it; or a *Psalme* it selfe, and one of the rest, as all in a manner are of opinion, certaine it is, that as it yeelds vs good Instruction, so was

it framed to that purpose. In the which the Psalmist endeauouring to describe the Felicity of the *Godly*, he both prôposeth vnto vs, and ôpposeth betweene themselues, the *Godly*, and the *Wicked*. Concerning the *Godly* he declares vnto vs their Condition, & their Reward. Their Condition, in that abhorring Impiety, as it is in the *First* Verse, they follow religious courses, as it is in the *Second*: Their Reward, in that they participate of the manifold Blessings of God, as the same Blessings are intimated to vs in the *Third*, and *Fourth* Verses. Concerning the *Wicked* he proclaymes vnto vs both their State, & their End. their State in the *Fift* Verse, their End, in the *Sixt*, which State, and End of theirs to be most miserable, he prooueth from the Day of Iudgement, and that in the *Seauenth* and last Verse.

[a] Concerning this *Analysis*, as also all the rest, they are for the most part taken out of *Huldericus Herlinus* his *Analises Synoptica* printed 1603.

And thus much briefly of the [a] *Analysis*, or Resolution of the whole Psalme into those seuerall Parts, whereof it doth consist. Come we now to the words themselues verse by verse, and let vs rub them as *S. Austen* [b] speakes, like Eares of Corne in our hand, *Vt ad latentia grana perueniamus*, that so we may come to the wheat that lies hid in those words, as it were in the husk.

[b] *Aug. de Verb. Dom. Ser. 14.*

VErs. 1. *Blessed is the Man that hath not walked in the counsel of the Vngodly, nor stand in the way of Sinners, and hath not sit in the seate of the Scornfull.*] It was *Pindarus* his [c] obseruation, that in beginning any worke, the Forefront thereof should bee made glittering and glorious. And I may truely say of this *First Psalme* whether we respect the Psalme in generall, or the very first word of it in particular, it is most glittering, most glorious. *Blessed is the Man!* *Quàm aptum, quàm opportunum principium*, [d] saith St Ambrose, how meet and conuenient a beginning. For as they, saith he, that take vpon them to exhibit Games, are wont to propose a Reward, and the Excellen-

[c] Ἀρχομένῳ μὲν ἔργου, πρόσωπον χρὴ θέμεν λαμπρὸν. *Pind. Od. 6.*

[d] *Ambros. in hunc Psal.*

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cy of a Crowne, that they which come to the Games may striue the more earnestly to obtaine the same, so our Lord Iesus Christ hath proposed the Glory of an heauenly Kingdome, the benefit of perpetuall Rest, the Blessednesse of eternall Life to the best endeauours of men. And as a Generall, saith he, going to warfar, promiseth a Donatiue to the Souldier, and Promotions to his Captaines, *Vt spes commodi furetur laborem, & metum abscondat periculi*: that the hope of gaine may both steale away their labour from them, and hide and conceale the feare of any danger that may betide them: so *Dauid* as the Herald of that great *Generall*, exhorteth the Souldiers, calls the Combatants to the Lists, and proposeth the Reward in these words, *Blessed is the Man which hath not walked in the Counsel of the Vngodly. A Pramio cœpit, vt pondus futuri certaminis eleuaret.* He begins with the Reward to make the burthen of that which they should afterwards endure the lighter. He proposeth the wages that every man leaping over in his heart the troubles and vexations of these present worldly affaires, should contend with most speedy desire to the happinesse of things to come. *Blessed*, saith he, *is the Man*: and what could more be giuen to Man then which nothing greater by the Apostle himselfe could be giuen vnto God. For God is called by the [a] Apostle the *Blessed, and only potentate, and King of Kings, and Lord of Lords*; *Beatitudinis tamen non supergreditur potestatem*, and yet for all that, God goes not beyond the preheminence of blessednes. Now this word BLESSED as it is the first word, and auspicious beginning of this *First* Psalme, so is it likewise of *Five* more which begin with the selfe same word, as, [c] BLESSED *is he whose vnrighteousnesse is forgiuen, and whose sinne is couered.* [d] BLESSED *is he that considereth the poore and needy.* [h] BLESSED *is the man that feareth the Lord.* [i] BLESSED *are those that are vndefiled in the way, and walke in the Law of the Lord.* [k] BLESSED *are all they*

[a] 1. Tim. 6. 15.

[c] Ps. 32. 1.
[d] Ps. 41. 1.
[h] Ps. 112. 1.
[i] Ps. 119. 1.

[1] Psl. 128. 1. *that feare the Lord, and walke in his waies.* But whereas in the English, the word BLESSED is still an Adiectiue, in the Hebrew both here in this Psalme, as also in the rest, it is alwaies, ASHRE, *Blessings*, or *Beatitudes*, not only a Substantiue and in the *Abstract*, but also in the plurall nomber.

First for the *Abstract*, it sheweth that they are *Blessings* Substantiall, subsisting by themselues, and that it is much more significant so to speake, then to call a Man *Blessed* by the Adiectiue onely. Like as the Apostle speaking of our Saviour, and vs, vseth the *Abstract*, not the *Concrete*, the *Substantiue*, not the *Adiectiue*, in both: [g] *He hath made him to be Sinne for vs, who knewe no sinne, that we might be made the Righteousnesse of God in him.* He saith not *Sinfull*, or *Righteous*; but *Sinne*, and *Righteousnesse*.

So the Poet, *Non vitiosus homo es Zoile sed vitium.* Martial. l. 11. Epig. 93.

[g] 2. Cor. 5. 21.

The Plurall sheweth an heap of *Blessings* that betyde such a man, not as *Esaw* [h] said to *Isaac*, *Hast thou but one blessing my Father?* No: but as *Leah* in an other case, *A troupe* [i] saith she, *commeth, and she called his name Gad.* For what is *Blessednes* indeed, but a troupe or company of *Blessings*, intimated by the [l] Apostle in his first Epistle to the Corinthians, and specified by [m] *Moses* in his Book of Deuteronomy. Some make it to consist of the Goods of the *Body*, the Goods of the *Mynd*, and of externall and outward *Goods*, but our Saviour flyes a farre higher pitch. For, beginning his Sermon on the Mount with [n] *Blessed are the pure in spirit, for theirs is the kingdome of heauen*; he addeth thereunto, *Blessed are they that mourne, for they shall be comforted; Blessed are the meek, for they shall inherit the earth; Blessed are they that doe hunger and thirst after Righteousnes, for they shall be filled; Blessed are the mercifull, for they shall obteine mercy; Blessed are the pure in heart, for they shall see God; Blessed are the Peacemakers, for they shall be called the Children of God*; and lastly, to shew that where *Blessednes* ends, there it doth as

[h] Gen. 27. 38.

[i] Gen. 30. 11.

[l] 1 Cor. 2. 9.

[m] Deut. 2. 3.

[n] Mat. 5. 3.

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it were begin againe, *Blessed are they* saith he, *that are persequuted for Righteousnes sake, for theirs is the kingdome of heauen*: so that *à primo ad vltimum*: there is in this *Blessednes*, *first* the kingdome of heauen; *secondly*, all comfort; *thirdly*, inheriting the earth; *fourthly*, a filling full, or fully satisfying; *fiftly*, obtayning mercy; *sixtly*, a seeing of God; *seauenthly*, a [m] neerer tye vnto him, as namely to be called the Children of God; *eightly* and lastly, to begin againe, and to haue in propriety and perpetuity, the kingdome of heauen. *Incrementa Virtutum, Incrementa Præmiorum*: the augmentation of Vertues, [n] saith St *Ambrose*, is the augmentation of Rewards, *Plus est enim Dei esse Filium, quam possidere terram, & consolationem mereri.* For more it is to be the Child of God, then to possesse the earth, and to be comforted.

[m] *Multi in Imperio Romano sunt, sed maiorem Imperii gratiam, qui propiores Imperatori sunt, consequuntur.* Ambros. *sup. Luc. l. 5. c. 13.*

[n] *Ambros. ib.*

But what? is *Man* only? is not *Woman* blessed to? Yes doubtles; for the word *Man* includeth both. *Hominis appellatione tam fœminam quàm masculum contineri non dubitatur.* There is no doubt [o] saith the Ciuil Law, but this word *Homo* comprises the Female, aswell as the Male; and, *Viris & Mulieribus commune nomen Homo. Homo* [p] saith *Clemens Alexandrinus*, is a common Name to Men and Women both. And if so be reply be made, that the word in the vulgar is not *Homo*, but *Vir*, and in the Greeke, not Ἄνθρωπος, but Ἀνηρ, (about which two Greeke words was [q] once no small adoe, concerning Womens receiuing the Communion.) Saint *Ambrose* [r] replyes againe, that by the word *Vir*, a Woman may be vnderstood to, *In Homine signatur uterq;, in Viro sexus exprimitur. Sed quemadmodum cum Homo dicitur, uterq; comprehenditur: ita cum Vir nominatur, & mulier cuius Vir ille sit, intelligitur.* And going on in the same place: *Besides that their Nature being one* saith he, *their operations must not be severed, and whose worke is equall, their reward must be equall to.* Like to this [s] hath St *Basil*, *The Creation of Man and Woman were both alike,*

[o] *De Verb. significat. nu. 152.*

[p] *Clem. Alex. Paedag. l. 1. c. 4.*

[q] *Vid. Act. & Mon. edit. 4. p. 1456. col. 2.*

[r] *Ambros. in hunc Ps.*

[s] *Bas. in hunc Ps.*

therefore their wages and hyre must be both alike to.

Man and *Woman* then being both of them capable of *Blessednes*, you will happely demaund what *Man*? what *Woman*? The word *Man* is here indefinite, and signifieth not this, or that *Man*, this, or that *Woman* in particular, but any, or euery *Man*, any, or euery *Woman*, as the Indefinite signifieth generally throughout the Scripture. And
[t] Deut. 27.26. therefore that saying of *Moses*, [t] *Cursed is he* (or, cursed is the Man) *that confirmeth not all the words of this Law to doe them*: the Apostle Saint *Paul* expounding that place,
[u] Gal. 3.10. *Cursed is euery one* [u] sayth hee, *that continueth not in all things which are written in the Booke of the Law to do them.* Now what *Men*, and what *Women* thus are blessed, wee shall see by and by, in the meane time let vs consider why the time present is here vsed, seeing *Blessednes* is to bee hereafter, and yet the Prophet here sayth, *Blessed is the Man.*

It is an vndoubted trueth, there is no Felicity in this World; he that thinks of a Worldly Happines, erres as
[x] Ioh. 16.33. farre as the World is wyde. *In the World* [x] sayth our Sauiour, *ye shall haue tribulation*, and yet to sweeten those words againe, *Be of good cheere*, sayth he, *I haue ouercome*
[y] *Aug. in Psal.* 62. *the World. Non armato milite, sed inrisa cruce*, not by meanes of men at armes [y] sayth S[t] *Austen*, but by meanes of my *Crosse* that was scorned at by men at armes; and as himselfe led the way in this case, so must euery one of his, endeauour to follow him. Now for euery one in this his following, is assured that at the length, it shall be happy with him hereafter, being a member of that Body, whose Head *Christ Iesus* hath passed the waues of this world; hence is it that his Blessednes being thus begunne in this World, he is styled already *Blessed*, for he tends to that *Blessednes* hereafter. Like as the Apostle S[t] *Paul*,
[z] Philip. 3.20. *Our Conuersation is in heauen* [z] sayth he, when yet the Apostle, and his Philippians were still vpon earth. Indeed we haue here the *Pledge* of Happines, or rather the *Ear-*

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neſt thereof. For as [a] S[t] *Auſten* very wittily, *When a thing is reſtored, the Pledge is taken away, but the Earneſt is part of the bargayne, which ſhall never be taken away:* ſo is it in this caſe, *Neſcit naufragia, qui ſemper in portu tranquillitatis eſt.* Come what come can, he cannot make Shipwrack [b] ſayth S[t] *Ambroſe*, that is alwayes in a quiet harbour, the ſame in effect that our *Sauiour* [c] ſaith of the wiſe Man that built his houſe vpon a Rock. But now let vs ſee what *Men*, and what *Women* are thus *Bleſſed*, or rather what *Man*, or what *Woman*: *That hath not walked in the Counſel of the Vngodly, nor ſtand in the way of Sinners: and hath not ſit in the ſeat of the Scorneful.*

[a] *Aug. de Verb. Apoſt. ſer. 13.*

[b] *Ambroſ. de Iacob, & vita beata c. 6.*

[c] Mat. 7. 25.

Firſt for the word *Stand* vſed here in the Præterperfect tence, as alſo in the Præterpluperfect in an other Pſalme, where it is [d] ſaid, *He would haue deſtroyed them had not Moſes his choſen ſtand before him in the gap*, whereas we in theſe dayes would haue ſaid *ſtood* in both places, I cannot but think that it is the phraſe of ſpeaking in ſome of our Shires here in England, in regard that *M[r] Fox* alſo a moderne wrighter to ſpeake of, doth ſo vſe the word. Speaking of B. Gardiner, *Such a platforme* [e] ſayth he, *to build his Popery vpon, as he thought ſhould haue ſtand for euer, and a day.* I once thought it to be the old Engliſh, for that old *Heywood* ſo [f] vſeth it, in one of his Epigrams, though it be in the Preſent tence Paſſiue that he ſo vſeth it, and in the word *Vnderſtand*; but hauing ſeene in our great Library an old Manuſcript of the *Pſalmes* in Engliſh, that vſeth the word *Stood*, I was contented to ſtand no longer in that opinion. But from Words let vs come to Matter.

[d] Pſ. 106. 23.

[e] Act. & Mon. p. 1787. col. 2.

[f] Heywood Epig. vpon Proverb. Epig. 67.
New broome ſweepeth cleane, which is thus vnderſtand:
New broome ſweepeth cleane in the cleane ſweepers hand.

There is in theſe words a threefold Gradation, or as it were three Degrees. *Firſt* of Perſons; *Secondly* of Actions; *Thirdly* of the Obiects of thoſe Actions. The three Degrees of Perſons, are the *Vngodly*, *Sinners*, and *Scorneful*; the three Degrees of Actions, are *Walking*, *Standing*, and *Sitting*; the three Degrees of Obiects, are *Counſel*,

Way

Way, and *Seat*. By the *Persons* are implyed all the wicked whôsoeuer; by the *Actions* all correspondence with them whâtsoeuer; by the *Obiects*, all iniquity & impiety committed, hôwsoeuer. Concerning the *Persons*, no man at first dash in the Superlatiue degree of being wicked. *Nemo repentè fuit turpissimus* [g] sayth the Poet, no man in a tryce as bad as bad may be. Euen good *Emperors*, as the Emperor *Traian* [h] obserued, came farre short of *Neroes* first fiue yeeres, and he who when *Offenders* were to be condemned, wished so solemly that he could not a [i] letter on the Booke, how shamefully did he afterwards murther his owne *Mother*. But we need not goe to *Rome* for most abhominable Persons, our owne Nation will affoord vs stoare enough. And because some Popish *Catholick* may here be prying, to see what I will say, hoping for somewhat against our Religion, I will relate vnto him a Story which Sir *Thomas Moore* hath avowched, and is of his owne setting forth, though it be not in his printed Works; *Verely* [l] saith he, *I know one by the institution of his life, a Religious person, and of that kind of the Religious, that is accounted at this day, and truly so accounted, as I beleeue, the most Religious of all the other Orders. He not being now a Nouice, but hauing spent many yeeres in Religious Obseruances, as they call them, came at length to that Promotion, that he became the Prior of the Monastery, yet more neglecting the Precepts of God, then Monastical Rytes & Ceremonies, he fell from Vice to Vice, & came at length so far, that he purposed in his mind* Scelus omnium atrocissimum, & supra quàm credi posset execrandum, *a most outragious Villany, and much more execrable then can be beleeued, and not a simple Villany neither, but such as was fraught with many besides, as one that had fully determined to add Sacrilege to Slaughter & Parricide. Who when he saw himselfe not able alone to perpetrate so many wicked Acts, he got him certaine Ruffians to be his Followers. They committed the most villanous deed, and the most*

[g] *Iuuenal. Sat. 2.*

[h] *Procul differre cunctos Principes Neronis quinquennio.* Sex. Aurel. Vict. de Cæsar. *in Neron.*

[i] *Senec. de clem. l. 2. c. 1.*

[l] Sir Thomas Moore in the Booke alleaged before in the Epistle to the Reader, *Epistolæ aliquot Eruditorum.* p. N. 3.

most outragious that ever I saw. Being taken they are cast in prison. And yet am I not purposed to reveale the thing it self, and I abstaine from telling their names, least some old Enmy should be renewed against that harmelesse Order. But to come to the point wherenpon I began this Story, I my selfe did heare of those wicked Ruffians, that when they came to the Chamber of that holy Priest of theirs, they neuer consulted about any wickednes, vntill being brought into his private Oratory, they said as the manner is, the Ave Mary *on their knees, and when that was said, and done, then presently did they rise, and went about their villany.* Thus farre *St Thomas Moore*, and thus much of the *Persons.*

Concerning the *Actions* they are three Degrees too, and therefore Arnobius: *Our Consent*,[m] saith he, *shall be happy, if so be it walke not; or if it walke, it stand not; or if it stand, it sit not; that is, persist not in the Seat of the Scornful. Quanto examine, Scripturæ diuinæ verba ponuntur.* With how great heed,[n] saith St Ambrose, are the words of holy Scripture set downe vnto vs. For because we are all of vs in sinne, the Scripture here exacteth not that which is aboue our Nature, that we sinne not at all, for an Infant of a day old is not without sinne, but it requireth that we abide not in Sinne as it were in a dayly Station. And this it is that here is meant by *Walking*, *Standing*, and *Sitting*, though Standing be more then Walking, and Sitting more then Standing. The Hebrew style & manner of discurse as the[o] *Rhemists* obserue, differing here from other Nations, in mentioning first the lesse Evill, and the greatest last. Whereas we would say in the contrary order, He is happy that hath not *Sit*, that is, hath not setled himselfe in wickednes, nor finally persisted obstinate: more happy that hath not *Stood*, that is, any notable time continued in sinne: and most happy that hath not *Walked*, that is, not giuen any consent at all to evill suggestions.

[m] *Ambros. in hunc Ps.*

[n] *Ambros. in hunc Ps.*

[o] *Douay* Bible *in hunc Ps.*

So likewise concerning the *Obiects*: *First* of all there

is *Counsell*, and that is one degree vnto wickednesse; *then* is there the *Way* of the Wicked, that's another; *then* is there the *Seat* of wickednesse, and when men are once setled there, then are they top and top gallant. They are then as [p] *Moab* was, *setled on his lees*; then doe they doe as [q] *Ahab* did, *sell themselues to worke evill*; then doe they phrase it in [r] *Pilates* voice, *Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to release thee? Rugitus sanit Leonis, tument colla serpentis:* It was the roaring of a Lyon, [s] saith St *Austen*, and the throat of the Serpent began to swell. Such *Walkers* as here are spoken of, were they of whom the Apostle writes in his Epistle to the Philippians, & he wrote it with teares in his eyes, [t] *Many walke of whom I haue told you often, & now tell you euen weeping, that they are the enemies of the Crosse of Christ*; Such *Standers* were they who stood with *Corah* and his Complices, and withstood *Moses*, as we read in the [u] Booke of Nombers; In a word such *Scorners* also were they, who when good king *Ezechias* had abolished Idolatrie, and made a Reformation, and sent Poasts to certaine Cities to call the People to serue the Lord, they laughed his Poasts to skorne, as wee read in the [x] Booke of Chronicles. And in this case it will not be amisse to ioyne the *New Testament*, and the *Old* together, and so shall we see the true nature of skorning what it is. For that which *Moses* deliuereth in the *Old*, how *Sarah* saw the sonne of *Hagar* the Egyptian which she had born vnto Abraham [y] *Mocking*: the Apostle St *Paul* in the *New* doth deliuer it as a *Persequution*. *As then*, [z] saith he, *he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.* And it is so now indeed, *Mali persequuntur Bonos, si non ferro & lapidibus, certè vita atq; moribus*: The Bad doe persecute the Good, [a] saith *S. Austen*, though not by dint of sword & stoning them, yet by their lewd liuing, and by their behauiour towards them. And againe in another place, [b] *Christians are*

[p] Ier 48.11.
[q] 1. King 21.20
[r] Ioh. 19 10.
[s] *Aug. Hom.* 35.
[t] Phil. 3.18.
[u] Nom. 16.27.
[x] 2. Chron. 30.10.
[y] Gen 21.9.
[z] Gal. 4. 29.
[a] *Aug de Verb. Apost. Ser.* 24. & *Hom.* 10.
[b] *Aug. in Ps.* 127.

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not in these daies free from Persecution, because the Divell sets not vpon them by meanes of persecuting Tyrants, doe but begin to lead a godly life, and thou shalt easily finde that all that will liue godly in Christ Iesu, shall suffer Persecution. So Saint Chrysostome, *Quid ais? Non adest Martyrij tempus?* To one that should say, It is not now the time of Martyrdome, but if it were, then would he doe, I marry would he (like as many Protestants say now adaies) *What saist thou,*[c] saith S. Chrysostome, *is it not now a time of Martyrdome? Nay that time is neuer absent, but is alwaies before our eies, did we but open our eyes to see it,* and he proues it there in that place by the Example of *Iob.*

[c] *Chrys. in 2. ad Cor. c. 1. Hom. 1.*

I should here end this *First* Verse, but that in all good congruity, somewhat would be said to *Beyerlincke*, who [d] misapplyeth so much this Parcell of Scripture concerning the *Seat* of the *Scornfull*, to that sacred *Synod* held at *Dort*, for the composing of Controuersies about the *Arminians*, who might haue reserued that Tearme, *Cathedram pestilentiæ*, The Chaire of Pestilence [e] for *Petrus Asotus*, and *Hosius*, and *Harding*, of his owne side, that said so blasphemously, that *The sentence of death pronounced in Councel against our Saviour Christ Iesus, was iust, and true*, to whom he might haue ioyned also the *Author* of that Marginall Noat vpon the [f] Decrees, *Iudæi mortaliter peccassent, nisi Christum crucifixissent:* The Iews had committed mortall sinne, had they not crucified *Christ Iesus.* As for those Reverend Men at *Dort*, not one of them but might say as [g] *Tully* in another case, *In huius me Consilij societatem, tanquam in equum Troianum includi cum Principibus non recuso.* But I haue beene too long vpon this first Verse, and yet before wee part from it, let me briefly tell you two Stories concerning the word BLESSED.

[d] *Laurent. Beyerlinck Tract. Synod c. 12. p. 139. & p. 144.*

[e] *Vid.* Iuels Defence of the Apol. *Part 6. c. 6 Diuis. 3. p. 676.*

[f] *Dist. 13. Item in Margine.*

[g] *Tull. Phil. ip. 2.*

The First is this. When *Petilian* the Donatist (like *Beyerlinck*) had alleaged this *Psalme* against the Orthodox Christians: S[t] *Austen* answering for them, *Who cannot*

[h] *Aug. cont. lit. Petil. l. 2. c. 46.*

discerne, [h] saith he, *in the Scriptures betweene these two kinds of men, the Good and the Bad, but you Cursed as you are,* Paleæ crimina etiam Frumentis obijcitis *the faults of the Chaff you obiect to the Corne it selfe, & being your selues the only Chaffe, you make your boast that you are the onely Corne. Well, I aduise you to read this first Psalme in Greeke, so shall you not dare to obiect as a crime to the whole world, that it taketh the part of Macarius. For thereby you may happily vnderstand what Macarius that is, that hath a part in all the Saints, who throughout all Nations are blessed in Abrahams seed. For that which is written in Latine,* Beatus Vir, *in the Greeke it is,* Μακάριος Ἀνήρ. *Now that* MACARIVS *who displeaseth you so much, if so be he were a bad man, he is not in this lot, nor is he any hinderance therevnto. But if he were a good man, let him trie his owne worke, that so he may haue the praise in himselfe, and not in another.*

[i] *Euseb. de Vit. Const. l. 4. c. 48. Græcè p. 154.*

The other is this. When one of the Priests in *Constantines* time, had [i] called him *Happy* to his face, as one in this life that was full worthy to haue the Gouernment of all the World, & to raigne afterwards with Christ: *Constantine* was ill pleased with the hearing heareof, and willed him neuer to vse any such speech any more, but rather to pray to God, that both in this life, & in the next, he might be thought worthy to be but a Servant of God: who yet afterwards when he was baptised: [l] Νῦν ἀληθεῖ λόγῳ MAKAPION δι' ἐμαυτὸν, νῦν τ ἀθανάτου ζωῆς πεφάνθαι ἄξιον. τὸν τ θείου μετειληφέναι φωτὸς. Now of a truth, saith he, I knowe my selfe to be BLESSED, and that I am counted worthy to inioy hereafter everlasting life, & that I am made partaker of heavenly light.

[l] *Euseb. Jb. c. 63. Græc. p. 155. b.*

Vers. 2. *But his delight is in the Law of the Lord, and in his Law will he exercise himselfe day & night.* [m] *Nobis initium bonorum, abstinentia peccatorum est.* To vs, [m] saith *S. Ambrose*, the beginning of good things, is an abstinence from sinnes, and therefore we read, [n] *Flee from evill, and doe the thing that is good.* The Prophet in the former verse hath

[m] *Ambros. in hunc Ps.*

[n] Ps. 37. 27.

hath taught vs to flee the evill, but because that is not sufficient, he teacheth vs now a new Lesson, namely to doe the thing that is good. That is, to delight in the *Law* of the Lord, and to exercise our selues therein.

First for the *Law* of the Lord. The Latine word *Lex* which signifyeth the *Law*, is [a] deriued from *Lego*, which hath two significations, *namely* to read, and publish, *or* els to choose. With the former derivation agreeth the Hebrew word *Thorah*, with the later Νομος the Greeke. In the Hebrew the *Law* is called *Thorah*, *Doctrine*, because *Lawes* are published vnto all, that euery one may learne them. The Greeke Νομος, commeth from a Word that signifieth to diuide and distribute, and therefore the *Law* is so called, because it distributeth vnto euery one proper charges and functions. Now the *Law* as it is sometimes taken in holy Scripture for the whole *Old Testament* in generall: so sometimes againe for the *Bookes* of *Moses* only, as here in this place. *Moses* wrote Fiue in all, which were therefore called the LAVV, for asmuch as all the *Lawes* that belonged to the Iewes, *Morall*, *Ceremoniall*, and *Iudiciall*, were comprised in those *Bookes*. The *Morall Law* is a *Doctrine*, agreeing with the eternall Wisdome, and Iustice of God, discerning things honest and dishonest, knowen by nature, and engendered in reasonable Creatures at the Creation, binding all the reasonable Creatures to perfect obedience, both Internall and Externall, promising the fauour of God, and euerlasting Life to those which performe perfect Obedience, and denouncing the wrath of God, and euerlasting Paines and Punishments vnto them, who are not perfectly correspondent thereunto. The *Ceremoniall* were *Lawes* deriued from God by *Moses*, concerning Ceremonies, that is, Externall solemne Actions and Gestures, which in the publique Worship of God, were to be performed, binding the Iewes vntill the comming of the *Messias*: that they should distinguish that People and

[a] *Vid. Vrsin. Catech. Angl. edit. 1611. p. 886.*

the Church from others, and should be Signes, Symbols, Types, or Shadowes of spirituall Things to be fulfilled in the *New Testament* by Christ. The *Iudiciall*, were *Lawes* concerning the ciuill Order, or ciuill Government, or maintenance of externall Discipline among the Iewes, according to the tenour of both *Tables* of the *Decalogue*, that is, of the Order and Offices of Magistrates, of Iudgment, Punishments, Contracts, and of the distinguishing & bounding of Dominions, deliuered from God by *Moses*, for the setling and preseruing of the Iewes Commonwealth. And these are that *Law* here intimated by the Prophet, and whereof he speaks so much in his 119. Psalme. It is the longest and largest Psalme in all the Booke, consisting of 176. Verses, and not one of all those Verses (one only [p] excepted, namely the 122) but makes mentiō of this *Law*, or by that very name, or by the name of *Testimonies*, *Way*, or *Wayes*, *Word*, or *Words*, *Commandements*, *Statutes*, *Iudgements*, *Ceremonies*, *Righteousnes*, or *Trueth*. In these *Lawes* it should seeme the Iewes were so perfect, that *Iosephus* speaking of them: *Euery one* [q] sayth he, *of our Nation, being demanded of our Lawes, can answere as readily as he can tell his owne Name. For euery one of vs learning them as it were, so soone, as we come to the vse of Reason, we haue them as it were written, and printed in our mindes, and by this meanes offend we much more seeldome, and when we offend, we are sure to be punished,*

[p] There are in the English fiue more, the 84. the 121, the 132, the 149, and the 156. but in the Latine they haue one of these *Words*, according to the Latine.

[q] *Iosiph. cont. Appian. l. 2.*

Secondly, where it is said, *His delight is in the Law*, it may very well be taken for continuall Reading the same *Law*. *Orationi Lectio, Lectioni succedat Oratio*: Let her pray, and read, [r] sayth S[t] *Ierom*, read, and pray: wrighting to a Gentlewoman, concerning the bringing vp of her Daughter. And writing to an other, *Let the Booke of sacred Scriptures* [s] sayth he, *be neuer out of thy hands, or from thine eyes. Discatur Psalterium ad verbum*. As for the Book of *Psalmes*, get that in thy memory word by word. For such is our Nature [t] saith S[t] *Austen*, as that it

[r] *Hieron. ad Lect. de Instit. Filiæ.*

[s] *Hieron. ad Rust Monach.*

[t] *Aug. Quæst. mixtim qu. 120.*

it becomes dull and heauy, if we accuſtome not our ſelues to reading. For as Iron if it be not vſed, gathereth ruſt, ſo the Soule vnleſſe it be frequent in reading diuine Scriptures, is ſurrounded with Sinne, as it were with ruſt.

Thirdly after Reading he meditates thereupon, and therefore is it here added; *And in his Law will he exerciſe himſelfe day, and night.* Excellent things they are, that are ſpoken of *Meditation*, and it is ſtrange what in this caſe Authors report euen of Bruit Beaſts. This [u] ſaith *Pliny*, is knowen for certain, that on a time there was an *Elephant*, not of ſo good capacity as his Fellowes to take out his Leſſons, & to learne that which was taught him. Whereupon being oftentimes beaten for that blockiſhneſſe of his, was found ſtudying and conning thoſe Feates in the night, which he had bene learning the day before. The ſame [x] *Pliny* tells vs the like of *Pyes*, and *Stares*, & *Nightingales*: and [y] *Plutarch* tells of a *Pye*, that to learne certaine Tunes which ſhee heard Minſtrels play, waxed dumbe many dayes after. At length vpon the ſodaine, ſhe brake forth into the ſame Tunes which thoſe Minſtrels had playd before, to the aſtoniſhment of all that heard her, and thought ſhe would neuer haue ſung again. But to returne vnto my purpoſe.

[u] *Plin. Nat. Hiſt. l. 8. c. 3.*

[x] *Plin. l. 10. c. 42.*

[y] *Plutarch. de Solert. Animal.*

Meditation is that in the Old *Law* which was ſignified by *Chewing* the *Cud*. For as there the *Swine* was [z] vncleane to the Iſraelites, becauſe it chewed not the *Cud*, howſoeuer it diuided the *Hoofe*: ſo howſoeuer we read the Word, and diuide our times to that purpoſe, yet vnles we *Meditate* thereupon, and doe as the Bleſſed [a] *Virgin* did, lay it vp in our hearts, as in good ground, *either* the wicked One commeth, and catcheth it away: *or* Tribulation, *or* Perſecution ariſeth, and by and by we are offended; *or* the care of this World, and the deceitfulneſſe of Riches choke it, and ſo we become vnfruitfull. So that *Meditation* implyes a long time, before we come to the Perfection of Happineſſe here ſpoken of. The very ſeed-

[z] Levit. 11. 7.

[a] Luc. 2. 51.

[b] Mat. 13. 19.

time

time may teach vs that we are not to ſowe and reape at once. Nay, that which comes vp ſuddainly, hath not only the prejudice of a Proverb againſt it, the effect of Experience, *Soone Ripe, ſoone Rotten*, but the prejudice of Experience it ſelfe, the cauſe of that Proverbe, and that Experience vpon many in the Eyes of euery Age. *Sunt aliqui quorum fructus quia minus properè, minus proſperè oriuntur.* Some there are, [c] ſaith St *Bernard*, whoſe fruits, for they ripen too ſoone, become at length too-too ſowre: They are like thoſe Figs the Prophet *Ieremy* [d] ſpeakes of, *The euill, very euill, that cannot be eaten they are ſo euill.* Now as I told you before from the Poets mouth, *Nemo repentè turpiſſimus*, no man in a tryce as bad as bad may be; ſo let me tell you from the mouth of St *Bernard*, that *Nemo repentè* [e] *fit ſummus*, no man in a tryce as good as good may be. *Aſcendendo, non volando apprehenditur ſummitas ſcala*: We come to the top of a Ladder, ſaith he, by aſcending thither ſtep by ſtep, not by flying thither at once; wherefore in ſuch ſort let vs clyme, and that by the benefit of both theſe Feete, *Meditation*, and *Prayer*.

[c] *Bern. Serm. de Sanct. Benedicto.*

[d] Ier. 24. 3.

[e] *Bernard. de S. Andr. Ser. 1.*

Thirdly, this Exercite or *Meditation*, it muſt be *Day* and *Night*, that is, [f] ſaith S^t *Auſten*, *either* continually without intermiſſion; *or*, *Day* ſayth he, that is, in the time of Proſperity: *Night*, that is, in the time of Adverſity. And in very deed at both times admirable is the Benefit that euery of vs may reape by reading the Holy Scriptures. For if [g] *Tully* could ſay of *Poetry*, that it was a Profeſſion for all *Ages*, Youth, and Old Age: a Profeſſion for all *Times*, Proſperity, and Adverſity: a Profeſſion for all *Places*, both at Hoame, and Abroad: how much more truly may we ſay of Gods Holy Scriptures, that *they* confirme our younger Yeeres, *they* delight our old Age; *they* are an Ornament to vs in Proſperity, a place of Refuge in Adverſity; yeelding vs Comfort in ſuch Extremities, *they* affoord vs Pleaſure at Hoame, *they* no whit hinder vs abroad, *they* watch with vs all Night; if we travaile,

[f] *Aug. in hunc Pſ.*

[g] *Tull. pro Arch. Poet.*

they

they travaile with vs, if we husband it in the Country, *they* will husband it with vs.

Or if *Day* and *Night* be here taken, for *Continually without intermission*, that is, if *Day* be taken for *Day* indeed, and *Night* for *Night* indeed, then haue we our Prophets owne example, for exercising himselfe in the Scriptures, both in the *Day* time, and in the *Night*. First for the *Day*, *Lord*[h] saith he, *what loue haue I vnto thy Law, all the day long is my study in it*. Secondly for the *Night*, [i] *I haue thought vpon thy Name O Lord in the night season, and haue kept thy Law*. And the *Night* indeed brings many opportunities of deeper Meditation: *Quinetiam in noctibus syncerius cogitamus*, we more sincerely in the Night-time bethinke our selues [l] saith S. *Ambrose*. There are that endeavour to [m] prooue that studying in the [n] *Night* is not so dangerous to the Body, as many take it to be, but rather healthfull for it, which if in prophane Studies it be true (for at those they ayme) how much more in these, when Healthfulnesse shal be had both of Body and Soule.

h Ps. 119. 97.
i Verse 55.
l *Ambros. de bono Mortis p.* 245.
m *Thuanus Hist. l.* 16.
n *Noctem Euphronam dixerunt Græci à benè intelligendo.* Plut. de Curiosit.

And here I cannot but remember that worthy choyce which our most worthy [q] *Diocesan* hath made of these Words *Diebus & Noctibus* for his *Episcopall Impresse*, which of all places of holy Scripture, seeing he hath made such speciall choyce of, as to haue it alwayes in his *Eye*, how doth he thereby intimate both what himselfe doth in this kind, and what by others is to be done, to attaine to that *Happines* which is to be had both in this World, as also in the World to come.

q *Sigillum* IOANNIS HOVVSON *Episcopi Oxoniensis.*

But what will some say, and is this all to make men BLESSED? Are there no more Ingredients to true *Happines* then this? *To delight in the Law of the Lord, and in that Law to be exercised day and night?* Is there nothing required but this? Nothing in effect, forasmuch as in this, all other things are compriſed. Like as King *Porus* [o] answered in an other case, who being King *Alexanders*

o *Plut. de Fort. Alex. Orat.* 1.

Captiue, and asked by the said *Alexander* how he would he intreated? how, saith he, but as *Kings should be*. Being asked againe, what els besides he would haue done? Nay nothing els, said King *Porus*, for to be intreated like a King, compriseth all Offices, and all respectiuenes whatsoeuer. Excellent are the Verses which [p] *Martiall* hath of a *Blessed Life*; there is in our English Tongue also a [q] *Sonnet* to that purpose, but when all comes to all, true Felicity indeed, is that which is deliuered by our Prophet here in this place, and whereat our Saviour no doubt did ayme, when speaking to the Woman that said vnto him, *Blessed is the wombe that bare thee, and the paps which thou hast sucked: Yea rather* [r] saith he, *blessed are they that heare the word of God, and keepe it*. I but here me thinkes some *Naaman* will reply, [s] *Are not Abana and Pharphar Riuers of Damascus, better then all the waters of Israel? May I not wash in them, and be cleane?* So, are not PROFIT, PLEASVRE, and PREFERMENT, the three great *Riuers* of the World, better then all this *Delighting* in the *Law* of the *Lord*? May I not baske my selfe in any of those, and so be blessed? Oh no: this *Iordan* must be the Riuer, or thou wilt neuer haue true *Happines*. To which purpose let vs view euery of these in particular.

[p] *Mart. l.* 10. *Epig* 47.

[q] My Mind to me a Kingdome is, *Amongst Mr* Byrds *Psalmes, Sonets, & Songs of Sadnes and Piety. Song.* 14. *Printed* 1589.

[r] Luc. 11. 28.

[s] 2 King. 5. 12

First for PROFIT, wherein I comprehend all worldly Wealth whatsoeuer, I know the World is set vpon it, nothing more.

Pecunia ingens generis humani Bonum,
Cui nec voluptas Matris, aut blandæ potest
Par esse Prolis, nec sacer meritis Parens.

[t] *Senec. Epist. l.* 21. *Ep.* 116.

Money [t] saith *Bellerophon*, is all in all, and to be preferred before *Parents*, *Wife*, or *Child*. A speech which though perhaps be as odious to vs in the hearing, as it was to those that heard him: yet euery man now is a *Bellerophon* in the acting, and S[t] *Pauls* Words neuer more true, [u] *Omnes quæ sua sunt, quærunt*, All seeke their owne. And yet how litle makes *Wealth* to Mans Felicity! The Emperour *Constantine*

[u] Phil. 2. 21.

ſtantine to a couetous Wretch, ſhewed the ſame, no man better. *I pre thee,*[x] ſaith he, *how long ſhall we endeauour to fill this bottomleſſe Gulph of Auarice!* Then making vpon the ground, the full bredth of a Man with the [y] Speare he had in his Hand: *Hadſt thou* ſaith he, *all the Wealth of this World in thy Cofers at hoame, yet ſhalt thou enioy no more Ground then I haue here allotted thee out, if yet thou enioy ſo much.*

[x] *Euſeb. de vita Conſtant. l. 4. c.* 29. 30.

[y] *Per ea adhuc tempora Reges Haſtas pro diademate habebãt quas Græcè* Σκηπτρα *dixere* Iuſtin *l.* 43.

Concerning PLEASVRE what difference betwixt the very Bruit *Beaſt* and *Man*, but that *Man* ſpeaketh, the *Beaſt* doth not. And yet,[z] ſaith *Lactantius*, an *Aſſe*, a *Dog*, a *Swine*, had they the faculty of ſpeaking, & a Body ſhould inquire of them, why ſo furiouſly and outragiouſly they ſeeke their Females, and will not be driuen from them with any violence whatſoever, what other anſwer would they make, *Niſi ſummum Bonum eſſe corporis Voluptatem, eam ſe appetere, vt afficiantur ſuaviſſimis ſenſibus, eoſq; eſſe tanti vt aſſequendorum cauſa, nec laborem ſibi vllum, nec vulnera, nec mortem ipſam recuſandam putent.* Their anſwere would be this, that the *Pleaſure* of the *Body* is the chiefeſt Good of all, that thereby they deſire to be tranſported with that moſt exquiſite and delicious pleaſure of the Senſes, and that the ſame is ſô to bee accounted of, as that to attain vnto it, they are perſwaded that no Labour, no Stripes, no nor Death it ſelfe is to be refuſed.

[z] *Lact. Inſtit. l.* 3. *c.* 8.

PREFERMENT indeed is that which bewitcheth men nothing more, and I dare ſay, not the *Ambitious* only, (ſuch as[a] ſay with him in the Poet,

[a] *Senec. Theb. Act* 4. *Sc.* In me arma.

---Pro Regno velim
Patriam, Penates, Coningem flammis dare,
Imperia pretio quolibet conſtant benè.

Preferment is good at any rate, what ever the *Price* be,) but even thoſe alſo that are of a more ſetled diſpoſition. But I cannot giue ſuch a better *Item*, then tell them that tale of *Arioſto* concerning the Folly of ſuch as ſhould by *Preferment* thinke themſelues ſo ouer happy, which for

it may perhaps affect them as much as it did my ſelf when I firſt read it, I will not be ſcrupulous to ſet it downe in a [b] *Tranſlation*, I take it not much inferior to the *Originall*.

[b] *Arioſt.* ſeauen Satyres *Sat.* 3. Printed 1611.

Then when this World was in her Infancy,
And men knew neither Sin nor Trechery.
When Cheaters did not vſe to liue by wit,
Nor Flattery could each great Mans humour fit,
A certaine Nation *which I knowe not well,*
Did at the foot of an high Mountaine dwell,
Whoſe top the Heauens counſails ſeemd to knowe,
As it appear'd to them that liu'd belowe.
Theſe men obſeruing how the Moone *did riſe,*
And keep her Monthly progreſſe through the skies,
And yet how with her horned forehead ſhee
Altred her Shape, her Face, and Quantity,
They ſtreight imagined if they were ſo hie
As the Hils top, they eaſily might eſpie,
And come where ſhe did dwell to ſee moſt plaine,
How ſhe grew in the Full, how in the Wayne.
Reſolud thereon they mount the Hill *right ſoone*
With Baskets, and with Sacks to catch the Moone,
Striuing who firſt vnto the top ſhould riſe,
And make himſelfe the Maſter of the prize.
But mounted vp, and ſeeing that they were
As far off as before, *and nere the neere,*
Weary and feeble on the ground they fall,
Wiſhing (though Wiſhes are no helpe at all)
That they had in the humble Valley *ſtaid,*
And not like Fooles *themſelues ſo much diſmaid.*
The reſt of them which did remaine belowe
Thinking the others which ſo high did ſhowe
Had toucht the Moone, *came running after them.*
By troopes, and flockes, by twenties and by ten,
But when the ſenceleſſe miſconceit they found,
Like to the reſt they weary fell to ground.

He

He that will not be mooued with Verſe, I referre him to *Senecaes* Proſe,[c] *Nemo ex iſtis quos purpuratos vides, Fœlix eſt.* Or for I ſpeake of Proſe, I referre him to *Boethius* his Proſe, who ſpeaking of Preferment. [d] *Num vis ea eſt Magiſtratibus, vt vtentium mentibus Virtutes inſerant, Vitia depellant? Atqui non fugare, ſed illuſtrare potius nequitiam ſolent.* Is there ſuch vertue in *Preferment*, ſaith *Boetius*, that it may plant Vertues in the minds of them that haue it, and ſuppreſſe Vices? Nay, but oftentimes ſo farre it is from ſuppreſſing them, that it makes thoſe Vices more knowne vnto the World. But now to the Text againe.

[c] Senec. Epiſt. l. 10. Ep. 77.

[d] Boeth. de Conſolat. l. 3. Proſ. 4

Verſ. 3. *And he ſhall be like a Tree planted by the water ſide, that will bring forth his fruit in due ſeaſon.*] That *Man* is like a *Tree*, but a *Tree* turned vpſide downe, hath beene a ſaying of old, and is diſcourſed of by *Scaliger*, in regard of many reſemblances. *Trees*,[e] ſaith he, *haue their Branches vpwards, we our Branches, that is, our Legs, and Armes, downewards: We incloſed in a skin, they in a barck or rinde: They their mouth in the earth, we haue ours towards Heauen, that as they from thence haue all their being, ſo wee ſhould drawe from Heauen all the beginnings of our Actions.* But it is not in theſe reſpects, that the Godly man in this place is compared to a *Tree*. The prophaneſt man that is, may in this ſort be like a *Tree*, but to be like a *Tree* in the Prophets meaning, [f] *Hoc opus, hic labor eſt*, Few they are that ſo may be.

[e] Scal. de Subtil. Exerc. 140. §. 2.

[f] Virg. Æneid. l. 6.

Firſt then let vs conſider what *Tree* it is, is here meant, for all Interpreters are not of one & the ſelfe ſame minde. Some take it to be the *Oliue Tree*, but *Heſiod* the Poet, who was ſo skilfull in Husbandry, ſets ſo infamous a marke on that *Tree*, that of all *Trees* bearing fruit, a Godly man me thinks, ſhould not in any caſe be like that *Tree*. His Noat is this, as [g] *Pliny* relateth it to vs, *That to that day a man was never knowne to haue gathered the Fruit of that Oliue Tree which himſelfe had planted*, ſo late of

[g] Plin. Nat. hiſt. l. 15. c. 1.

growth were those *Trees* in his time, and so slowly came they forward. But I am of their mind who take it to bee the *Palme*, or *Date Tree*, whereof in that Land there was such plenty. *Pliny* speaking of the *Palme*, or *Date Tree*, *It loues*, [h] saith he, *to growe by some Riuers side, where it may haue (as it were) one foot in the water, and be ever drinking all the yeare long especially in a dry season.*

[h] *Plin. Nat. Hist. l. 15. c. 1.*

Secondly, where it is said, *He shall be like* in the *Future* Tence, the *Future* in this place signifies the *Future*, and *Present* Tence both. It is like the Lawyers *Oportebit*. *Verbum Oportebit, tam præsens quàm futurum tempus significat.* The word *Oportebit*, [i] say they, signifies aswell the *Present*, as it doth the *Future* Tence. So that, *He shall bee like* in this place, signifies indeed, that like he is already: and then, he *Is*, and *shall be* too, what is it but a continuance in that happy estate of his, without any intermission at all.

[i] *De Verb. signif. tit. 8.*

Thirdly, whereas he is likened to a *Tree* that *will bring forth his Fruit*, it is apparent that here he is likened to a Fruitfull Tree. And not only here, but elsewhere, for seldome or never shall wee read in Scriptures, that a Godly man is likened to any other. And therefore S. *Iohn* the Baptist, [l] *Now the Axe is laid vnto the root of the Tree, therefore every Tree which bringeth not forth good fruit is hewen downe, and cast into the fire.* Concerning the *Fruitlesse Tree*, it is the Masters question in the Gospell, [m] *Why cumbreth it the ground?* And though the *Dresser* of the *Vineyard* make answere for it, *Lord let it alone this yeare also, till I shall digge about it, and donng it*: yet his Conclusion there is (to shew his *Iustice* aswell as *Mercy*) *If it beare not this yeare, then after that, thou shalt cut it downe.* The *Fruitlesse Figtree* had not such respite, but in a moment, in a tryce, in the twinckling of an eye, [n] *Let no fruit grow on thee hence forward for ever*: And presently the *Fig-tree* withered away.

[l] Mat. 3. 10.

[m] Luc. 13. 7.

[n] Mat. 21. 19.

Fourthly, this *Fruit* here specified must be *in due season*

to

to, that is, such as is ripe and rellishing, and of a good and wholsome tast. *Behold,* [o] saith the Lord in Esay, *I lay in Zion for a foundation, a stone, a tryed stone, a precious corner stone, a sure foundation: he that beleeueth shall not make hast.* Indeed as *Liuy* [p] speakes, *Festinatio improvida est, & caca*: Hast or speed hath no foresight, but is blind, and as we vsually say in our English Proverb, *Hast makes Wast*: so *Hast* in this case makes wast of *Faith*, & therfore those *Seeds* that made such hast to spring vp, because they had no deepnesse of earth, our Saviour [q] sheweth how they were scorched and withered away because they had not root. *I verily thinke,* [r] saith Seneca, *that many might haue attained to wisdome indeed, but that they thought themselues sure of it to soone*: and it was an excellent [f] saying of *Charles* the fift in his Instructions to his Sonne, that *Wise men must not disdaine to goe forwards by insensible degrees, for so,* saith he, *the Sun goeth about the whole World.* But of this kind of argument I spake of, in the Verse going before.

[o] Esay 28.16.

[p] Liu. Dec. 3. l. 2.

[q] Mat. 13.5.

[r] Senec. de Tranquill. Vit. l. 1. c. 1.

[f] Hist. of Spain translated by Mr Grimst. l. 28. p. 1069.

Fiftly and lastly, the *Season* here specified, is not so to be taken, as if now, very now were not a seasonable time of bringing forth some *Fruit*. Euer since we haue had the meanes to come to the knowledge of sauing Trueth, the Time and *Season* hath bene to Vs, nor can any man make excuse, that he hath not heard of the Gospell of Christ. For as the Apostle in like case, [t] *Haue they not heard? Yes verely, their sound went into all the Earth, and their words vnto the ends of the World*: So may we say of all Christians, that as many as haue but heard the *Word* at any time preached to them, are answerable for the bringing forth of such *Fruit* as will be required at their hands.

[t] Rom. 10. 18.

Verse 4. *His Leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.*] Hauing done with the *Fruit*, he commeth now to the *Leaues* of the Tree, which Nature that doth nothing in vaine, hath not placed in Trees to no purpose. Some be for Shade, some for Medi-

4.

Medicine, and ſome (as *Pliny* [u] obſerueth) may be giuen as fodder to Beaſts. All for Ornament, inſomuch that the Poet obſerues, that *Trees* without *Leaues* are as [x] *Widows*. The ſame [y] *Pliny* relateth, that all Trees (except ſome that he had named before, whereof the *Date* Tree was one) doe looſe their *Leaues* in Winter; and he tells of ſome of a wilde ſort, that be greene all the Yeare long: but then are they fruitleſſe Trees, as the *Firre*, the *Iuniper*, the *Cedar*, the *Box*, the *Holly*, the *Yew*, and ſo forth. But ſeeing it is ſaid of the Godly man here, that *His Leafe ſhal not wither*, let vs ſee what that *Leafe* may be.

[u] *Plin. Nat. Hiſt. l.16.c.24.*

[x] *Et Folia viduantus Orni.* Horat. Carm. l.2.Od.9.

[y] *Plin. lib.c.22.*

Some thinke by *Leaues* in this Verſe, the Godly mans *Words* ſhould be vnderſtood, as his *Workes* in the Verſe before, and there is indeed the ſame correſpondence betweene *Fruit* and *Leaues*, that is, betweene *Works* and *Words*. Howbeit me thinkes it is more probable to ſay with [z] others, that as in the Verſe before, *His plantation by the water ſide*, might ſignifie his *Regeneration* in Chriſt, who is indeed the water of Life: *His bringing forth fruit in due ſeaſon*, his *Sanctification:* ſo in this Verſe, *The not withering of his Leafe*, what ſhould it be but his *Conſtancy*, his *Stedfaſtnes*, his *Perſeuerance* to the end. For hee it is that ſhall be ſaued, as [a] ſpeakes our Sauiour, once and againe. Or if *Leaues* be taken here for his temporall eſtate, his worldly Goods, and ſo forth, euen theſe alſo may be ſaid not abſolutely to wither (if ſo be they be taken away) which in good and conuenient time may bee as [b] *Iobs* Goods were, reſtored to him againe. He that nombreth the [c] *Haires* of our head, ſo that not [d] one of them ſhal fall, nombreth theſe *Leaues* to. And that which S[t] *Auſten* [e] ſaith of Providence in general, that the World is gouerned thereby, *Uſq; ad Arborum volatica Folia*; to the very Leaues that fell from Trees, may be applyed to the Godly man in this caſe, that the leaſt little belongs vnto him, is not deſpiſed, or vnregarded with God.

[z] *Tremell. in hunc Pſ.*

[a] Mat. 10.22. 24.13.

[b] Iob. 42. 12.

[c] Mat. 10.30.

[d] Act.27.34.

[e] *Aug. Confeſſ. l.7. c.6.*

Whereas it is here added, *And look what ſoeuer he doth,*

it shall prosper: First for the Word [*Looke*] as much as *Ecce*, Behold; I graunt it is *not* in the Originall, *nor* yet in the Greeke, or Septuagint, no *nor* yet in the last Translation, *nor* in that other that was before; yet being in a Translation that was before both these, I mean a Translation [e] set forth in King *Edwards* time, it seemes it came from thence, if not from the *English Psalter* which was in King *Edwards* dayes. But whensoeuer, or howsoeuer, the Word [*Looke*] came first in, here it is to good purpose, lest we should passe ouer such a passage as this, without any obseruation at all. But now to the matter it selfe.

[e] Printed by my FATHER, & William Seres Aº D. 1549.

According as the Actions of Men are, so are Men most commonly esteemed of, in the World, For Man, as speakes the [f] Philosopher, Ἀρχὴ ἐστὶ καὶ γενέτης τῶν πράξεων ὥσπερ καὶ τέκνων: he is the Fountaine and Father of his Actions, as of his Children. As then it cannot be but a speciall joy vnto him, to see euery thing thriue with him that he taketh in hand, so hath he a Promise made him, that so it shall be. So was it with [g] *Iacob*, when he serued vnder *Laban*: so was it with [h] *Ioseph*, when he serued in the Prison And yet this vniuersall [*whatsoeuer*] we must in some sort restraine to, as being to be vnderstood of those things that he doth according to his Vocation. So that if he follow his Vocation, & keepe himself within those bounds, then may he build on this Promise, then shall the Lord *make him plenteous in euery worke of his hand*, as [i] *Moses* speakes: then [l] *Mercy shall embrace him on euery side, and the* [m] *Angels shal be charged with him, to keep him in all his wayes*, as speakes the Prophet *Dauid*. But thus much of the *Godly*; come we now vnto the other sort against whom they are opposed, I meane the *Wicked*, whom the Prophet shewes next, as the [n] Lacedemonians did vnto their Children their drunken *Helots*, to teach them to beware of the Vice of Drunkennes the better.

[f] *Arist. Ethic.* l. 3. c. 5.

[g] Gen. 30. 27.

[h] Gen. 39. 13.

[i] Deut. 30. 9.

[l] Psal. 32. 11.

[m] Psal. 91. 11.

[n] *Plutarch. de Ira cohibenda.*

Verse 5. *As for the Vngodly it is not so with them, but*

they are like the Chaffe which the wind ſcattereth away from the face of the Earth.] It might haue beene thought that the Prophet in this place would haue held on his Metaphor, and haue compared as the *Good*, to a *Good* Tree. So the *Wicked* to a Tree to, though it were but to a fruitleſſe Tree, and ſo St *Iude* doth, *Theſe are* Trees *without fruit* [o] ſayth he, *twyſe dead, plucked vp by the roots.* Howbeit the Prophet here compareth them with that which is much worſe. They are ſaith he, *Like the Chaffe.* It is *Motz* in the Originall, and *Motz* ſignifieth the huske, or hull, wherein the Corne lieth when it is brought into the Barne. It is likely St *Iohn Baptiſt* alluded hereunto, when ſpeaking of the *Wicked*, he compares them to *Chaffe* to, & [p] ſaith, that our Sauiour ſhall *gather his Wheat into his Garner, but will burne vp the Chaffe with vnquencheable Fire.* And as the *Wicked* here are compared vnto *Chaffe*, ſo are the Iudgments of God compared here to the *Wind.* The *Wind* is an [q] Exhalation, hot, and dry, eleuated by the Sunne to the middle Region of the Aire, by reaſon of the Coldnes whereof being driuen downewards againe, and meeting with other Exhalations, it is driuen ſidewayes vpon the Earth in the loweſt Region, which it fanneth vp and downe, leſt the *Aire* ſhould be corrupted by too much ſtilneſſe. It is called by this our Prophet elſewhere, [r] *The breath of Gods diſpleaſure*, ſo powerfull againſt all withſtanding, that we read of goodly Edifices, nay Townes, and Cities, that haue bene ruinated thereby. And how may *Chaffe* then ſtand before it? Wherefore as the Rulers of *Iezreel* ſaid concerning *Iehu*, [s] *Behold, two Kings ſtood not before him: how then ſhall we ſtand?* So may the Wicked ſay, if his Iudgments be like the *Winde*, and our ſelues but to *Chaffe*, ſeeing ſo great Buildings cannot ſtand before the *Winde*, much leſſe *Chaffe*, how ſhall we be able to ſtand? The ſame which in the next words the Pſalmiſt ſayth by way of Concluſion.

o Iude v. 12.

p Mat. 3. 12.

q *Frytſchius de Meteoris.*

r Pſ. 18. 15.

s 2 King. 10. 4.

Verſe 6. *Therefore the Vngodly ſhall not be able to ſtand*

in

in the Iudgement: neither the Sinners in the Congregation of the Righteous.] The Iudgement here ſpoken of, is likely to be the laſt Day, when they ſhall ſay to the Mountaines and Rocks, [t] *Fall on vs, and hide vs from the face of him that ſitteth on the Throne, and from the wrath of the Lamb, for the great Day of his wrath is come, and who ſhall be able to ſtand.* And it is the more likely to be that *Day*, becauſe it is here ſaid, *The Congregation of the Righteous*, for otherwiſe here in this World there is no ſuch Congregation of them, they are rather diſperſed through the World. *Some are tortured*, as [u] ſpeakes the Apoſtle, *others haue triall of cruell mockings and ſcourgings, yea moreouer of bonds, and impriſonment. They are ſtoned, they are ſawen aſunder, are tempted, are ſlaine with the Sword: they wander about in ſheepe-ſkinnes, and goat-skinnes, being deſtitute, afflicted, tormented. Of whom the World is not worthy, they wander in Deſarts, and in Mountaines, and in Dennes and Caues of the Earth.* But, [x] *Non ſi malè nunc, & olim ſic erit*: There will be a *Day* when they ſhall at length be gathered togither. *He ſhall ſend his Angels*, [y] ſaith our Saviour, *with a great ſound of a Trumpet, and they ſhal gather together the Elect from the fowre winds, from one end of Heauen to the other.* It is not vnlikely our Saviour in that place alluded to that of *Ezechiel*, where *Life* being put into dead bones, *They liued*, [z] ſaith the Prophet, *and ſtood vpon their feet, an exceeding great Army.* In this great Congregation then, in this great Aſſembly, wherein We *muſt al appeare* [a] *before the Iudgement ſeat of Chriſt that every one may receaue the things done in his Body according to that he hath done, whether it be Good or Bad*, how ſhall the Vngodly be able to Stand. And *if the Righteous ſcarcely be ſaued*, [b] ſaith S. Peter, *where ſhall the Vngodly & Sinners appeare?* If any hidden Crime of ours, [c] ſaith S. *Chryſoſtome*, ſhould now at this time be notified vnto the Congregation here met, would not hee, whoſe fault it were, rather dye in the place, and wiſh the earth would

[t] Rom. 6. 16.
[u] Heb. 11. 35.
[x] *Horat. Carm. l. 2. Od. 10.*
[y] Mat. 24. 31.
[z] Ezech 37. 9.
[a] 2 Cor. 5. 10.
[b] 1 Pet. 4. 18.
[c] *Chryſ. in Ep. ad Rom. Hom. 5.*

ſwallow him vp, then to haue but ſo many witneſſes of his Fault as now are preſent? And in what caſe then ſhall we bee, Wretches as wee are, when all ſhall bee laid open to the whole World in ſuch a glorious great Theater as that ſhall be, conſiſting partly of thoſe wee knowe, partly of thoſe we knowe not. And yet why, ſaith he, doe I terrifie you with this opinion of Men, when it is much more convenient to doe it, with the *Terrors* and *Iudgements* of God.

[d] *Druſius Obſervat. l. 14. c. 4.*

Verſ. 7. *But the Lord knoweth the way of the Righteous and the way of the Vngodly ſhall periſh.*] [d] A Man is called Righteous or Iuſt foure manner of waies. *Firſt*, by Imputation: *Secondly*, by reaſon of the Vertues he hath in him: *Thirdly*, by way of Compariſon: *Fourthly*, and laſtly, in a Iudiciall kinde of forme. By *Imputation*, as the Prophet *Habakuk*, *The Iuſt ſhall liue by his Faith*; By reaſon of the *Vertues* he hath, as this our Pſalmiſt in another place, [f] *What hath the Righteous done?* And King *Solomon* in this ſence, [g] *The memorie of the Iuſt is bleſſed*, and oftentimes in that Booke, where alſo in the name of Righteouſnes, Vertue is vnderſtood, as in that ſentence of his, [h] *The hoarie head is a Crowne of Glory, if it be found in the way of Righteouſneſſe.* By way of *Compariſon*, as in *Habakuk* againe. [i] *Wherefore holdeſt thou thy tongue, when the wicked deuoureth the man that is more Righteous then hee*, ſpeaking of the *Iewes*, who in compariſon of the *Chaldaans* were honeſt and iuſt men. Laſtly, by way of a *Iudiciall* kinde of forme, and ſo is he called *Iuſt* that hath in Iudgement a iuſt cauſe, as in the Prophet *Amos*, [l] *They ſold the Righteous for Siluer.* So the Prophet *Dauid*, [m] *Giue Sentence with me O Lord, according to my Righteouſneſſe*, vnderſtanding by *Righteouſneſſe*, nothing elſe but the Righteouſneſſe of his Cauſe, as if hee had ſaid *Giue ſentence with mee O Lord, according to my Righteous Cauſe.* For the better explaining of the Premiſſes, There nether is, [n] ſaith Reverend *Hooker*, or ever was, any

[f] Pſ. 11. 3.

[g] Prov. 10. 7.

[h] Prou. 16. 31.

[i] Hab. 1. 13.

[l] Amos. 2. 6.

[m] Pſa. 1. 7. 8

[n] Mr *Hookers* learned Diſcourſe of Iuſtificat. Works &c. p. 2.

meere

meere naturall man absolutely Righteous in himselfe, that is to say, void of all Vnrighteousnesse, of all Sinne. But we are absolutely Righteous in Christ, saith he. So that the World must shew a *Christian Man*, otherwise it is not able to shew a Man that is perfectly Righteous. And a litle after. There is a *Glorifying Righteousnesse* of men in the world to come, and there is a *Iustifying* and a *Sanctifying Righteousnesse* here. The *Righteousnesse* wherewith wee shall be cloathed in the world to come, is both *Perfect* and *Inherent*. That whereby we are here iustified is *Perfect*, but not *Inherent*. That whereby we are Sanctified, is *Inherent*, but not *Perfect*. The Prophet *Abakuk*, saith he, doth tearme the Iewes Righteous men, not only because being iustified by Faith they were free from Sinne, but also because they had their measure of Fruit in holinesse. Thus the Prophet here in this place, though speaking elsewhere of Men in generall, [o] *They are all gone out of the way*, saith he, *they are altogether become abhominable, there is none that doth good, no not one*, (which hee seemeth there to speake with reference vnto God, whose eyes are [p] *tenne thousand times brighter then the Sunne*, beholding all the waies of men, & considering the most secret parts) yet speaking now in regard of the *VVicked*, who are so notoriously bad, hee acknowledgeth some that haue a measure in the Fruit of Holinesse, and a right vnto the Title of Righteous Men.

[o] Ps. 14. 4.

[p] Ecclus. 23. 19.

Secondly, concerning the *Way* here, *The Way of the Righteous*, and *The Way of the Vngodly*, we are to vnderstand by these *Waies*, Counsails, Actions, or Endeauours of the *Righteous*: and the Counsailes, Actions, or Endeavours of the *Vngodly*, for so in holy Scripture are *Waies* sometimes taken. Like as the Prophet Ieremy [q] speakes, *I knowe that the way of Man is not in himselfe, it is not in Man that walketh, to direct his steps.* Intimating thereby, that Men are fowly deceaued, if so be they suppose that the event of things, is in their own hands, for let them con-

[q] Ier. 10. 23.

ſult never ſo wiſely, yet if God bleſſe not their conſultations, all things happen vnder foot.

Thirdly, by *Knowing* here in this place is meant approouing, and to be pleaſed with, and by intimating *He knoweth not the way of the Vngodly*, (for that alſo is here intimated) his not approouing of their Way. Otherwiſe take *Knowing* for that, for which commonly it is taken, and he knowes the way of the *Wicked* more then the Wicked are aware of. And therefore to them that ſay, [r] *Tuſh, how ſhould God perceaue it, is there knowledge in the moſt Higheſt?* His anſwere is in another place, [ſ] *Surely thou haſt ſeene it, for thou beholdeſt Vngodlineſſe & Wrong.* And againe, [t] *He that plaxted the eare, ſhall he not heare? Or he that made the eye, ſhall he not ſee? The Lord knoweth the thoughts of man, that they are but vaine.*

r Pſ.73.11.
ſ Pſ.10.15.
t Pſ.94.9.

Fourthly, and laſtly, concerning the *Way* of the *Vngodly*, whereas beſides the intimation giuen, that it is not approued of God, it is directly here pronounced that it ſhall vtterly periſh: *Hoc eis eueniet,* [u] ſaith Arnobius, *in fine ſæculi, quod in fine Pſalmi Sermo Propheticus comminatur*: that ſhall happen to the Vngodly in the end of the *World*, which the Prophet here threatneth them in the end of this *Pſalme*. It is an excellent paſſage which the Booke of Wiſdome hath to this purpoſe, whoſe Author diſcourſing of the miſerable end of the Wicked: *They ſhal be vtterly,* [x] ſaith he, *laid waſt, and be in ſorrowe: and their memoriall ſhall periſh. And when they caſt vp the accounts of their ſinnes they ſhall come with feare: and their owne iniquities ſhall convince them to their face:* [y] *Then ſhall the Righteous man ſtand in great boldnes, before the face of ſuch as haue afflicted him, and made no account of his Labours. When they ſee it, they ſhall be troubled with terrible feare, & ſhall be amazed at the ſtrangeneſſe of his Salvation, ſo farre beyond all that they looked for. And they repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelues, This was he whom we had ſometimes in diriſion, and a pro-*

u *Arnob. in hunc Pſ.*
x Wiſ.4.19.
y Wiſd.5.1.

uerb

verb of reproach. We Fooles accounted his life madneſſe, and his end to be without honour. How is heer emembred among the Children of God, and his lot is among the Saints. And againe, a little after: [z] *What hath Pride profited vs? or what good hath Riches with our vaunting brought vs? All thoſe things are paſſed away like a ſhadowe, and as a Poaſt that haſted by.* Much more they ſpeake to that purpoſe, but it is high time now to come to the Second *Pſalme.* [z] V. 8.

PSAL. II.

Quare fremuerunt Gentes.

1 *WHy doe the Heathen ſo furiouſly rage together: and why doe the People imagine a vaine thing?*

2 *The Kings of the Earth ſtand vp, and the Rulers take counſell together againſt the Lord, and againſt his Annoynted.*

3 *Let vs breake their bonds aſunder: and caſt away their cords from vs.*

4 *He that dwelleth in heauen ſhall laugh them to ſcorne, the Lord ſhall haue them in deriſion.*

5 *Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure.*

6 *Yet haue I ſet my King vpon my holy hill of Sion.*

7 *I will preach the Law whereof the Lord hath ſaid vnto me: Thou art my Sonne, this day haue I begotten thee:*

8 *Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost parts of the Earth for thy possession.*

9 *Thou shalt bruise them with a Rod of iron: & breake them in pecces like a Potters vessell.*

10 *Be wise now therefore O ye Kings, be learned ye that are Iudges of the Earth.*

11 *Serue the Lord in feare, and reioyce vnto him with reuerence.*

12 *Kisse the Sonne least he be angry, and so ye perish from the right way, if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.*

* * * * * * * * * * * * * * * * * * *

THE ANALYSIS.

THis *Psalme* is one of those *Three* that besides the ordinary saying of it the first day of the Moneth, is appointed to be read in the Church at Morning Prayer on *Easter* day. Why it was selected to that purpose, we shall perceiue by the Annotations, and especially the Annotation at the end of this *Psalme*. In the meane time supposing this *Psalme* to be meant of our Sauiours Kingdome, let vs consider Verse by Verse the Prophets Method in this *Psalme*. The Prophet then after the Description of the Enterprises of the Wicked against that Kingdome: First in the Peoples opposition, and that in the *First* Verse; Secondly in the Counsailes, and Endeauours of the Magistrates, and that in the *Second* and *Third* Verses, he obserueth two points: First he proposeth to them certaine Conclusions: Secondly, he dealeth friendly with them by way of perswasion. The Conclusions he propo-

seth

teth, are partly in respect of the Lord, and things to bee done by his power: partly in respect of Men, and things to be taught them by the Gospell. The things to be done by the Lord power, are: First, that he litle reckoneth of these their Attempts, and that in the *Fourth* Verse: Secondly, that in time he would crush them euery one, and that in the *Fift* Verse. The things that by the Gospell are to be taught vnto men, are, that *Christ* being a King appointed by the Lord himselfe, as it is in the *Sixt* Verse, the Lord first proclaimed it to the whole World, as it is in the *Seuenth*, and then endowed him with the Possession of it, as it is in the *Eight* and *Ninth* Verses. At length descending to perswasion, he dealeth with the Magistrates, whom it principally concerned to be wiser then the rest, and that in the *Tenth* Verse; First, that they would presently serue the Lord, as it is in the *Eleuenth* Verse; Secondly his Anointed, that is, his onely begotten Sonne *Christ Iesus*, whom in his owne steed he had placed ouer them, as it is in the *Twelfth* and last Verse.

[a] *Hyperius* makes this whole *Psalme* as it were a kinde of Dialogue, wherein are many Speakers. *First*, the Prophet. *Secondly*, the Wicked. *Thirdly*, God the Father, *Fourthly*, and lastly, God the Sonne. First the Prophet he begins by way of Admiration, and that in the *First* Verse; then by way of Narration, and that in the *Second*. The Wicked they speake tumultuously, and that in the *Third*; The Prophet he replyes, and that in the *Fourth*, and *Fift* Verses; God the Father in the *Sixt*; God the Son in the *Seauenth*; God the Father againe in the *Eight*; and *Ninth*; The Prophet againe by way of Exhortation, in the *Tenth*, *Eleuenth*, and *Twelfth* Verses. And thus much of the *Analysis*.

[a] *Hyper. de Rat. Stud. Theol. l. 2. c. 27. Obseruat. 3.*

VErse 1. *Why doe the Heathen so furiously rage together, and why doe the People imagine a vaine thing?*

Firſt, as touching the Heathen here, it is in the Originall *Goiym, Gentes*, by which appellation the Iewes call all thoſe Nations that were not of their Religion. The Heathen then here meant in reſpect of *Dauid*, might be the *Iebuzites*, the *Philiſtians*, the *Moabites*, the *Syrians*, and the *Ammonites*, with whom King *Dauid* had ſo much to doe. In reſpect of our Sauiour *Chriſt*, all the Nations of the World, might here be meant, *Gentiles* and *Iewes* to. For how did the *Gentiles* rage againſt his Kingdome? how did the *Iewes?*

[b] *Senec. Herc. Fur. Act 2. ſc.* O Magne.

[b] *Nunquid immunis fuit*
Infantis ætas?

[c] Mat.2.3.

King *Herod* heard no ſooner of his Birth, but himſelfe was [c] troubled, and all *Hieruſalem* with him. And how like a Fox he went about to haue ſurpriſed him, the Story is manifeſt.

[d] *Horat. Epiſt. l.1.Ep.1.*

The People are [d] *Bellua multorum capitum*, a Beaſt with many heads, who if they be once vp in armes,

[e] *Virg. Æneid. l.1.*

[e] *Iamq; Faces & Saxa volant, furor arma miniſtrat.*

Firebrands and Stones flye about the Streets, and that's a Weapon that comes next to hand. *Where the People are principall Actors*, [f] ſaith a good Divine, *there's a dangerous peece of worke towards.* How many ſeuerall times is it ſaid in the Booke of *Iudges* vpon occaſion of great miſdemeanors in the Kingdome of *Iſrael*, [g] *In thoſe dayes there was no King in Iſrael, but euery man did that which was right in his owne Eyes.* How furious popular Tumults haue bene in this caſe, no Hiſtory whatſoeuer but hath Examples thick and threefold, but of all Hiſtories that of *Ioſephus* concerning the Warres of the *Iewes*, is in my minde moſt remarkeable. But what is this *Vaine thing* here imagined by the *People?*

[f] Dr Fenton Sermon 6. Wiſd. of the Ritch. p.81.

[g] Iudg. 17.6. 18.1. 19.1. 21.25.

[h] *A.Gell.Noct. Attic. l.18.c.4.*

Concerning the Word [*Vaine*] *Aulus Gellius* [h] tels of a great Controuerſie betweene two notable Grammarians, about the propriety of the Word. The one of them maintaining that *Vanity* and *Folly* were both one, the other,

ther, that *Folly* is one thing, and *Vanity* an other. But howsoeuer they dissented, the meaning of the Word in this place may well be agreed vpon by vs all, that all that was done in this case, or by the Heathen, or by the People, was done to no purpose at all. So St *Austen*, *Pro eo dictum est, vt quid? ac si diceretur Frustra.* It is here [i] said, *Why doe they so?* to intimate vnto vs that it was but lost labour that so they did, it being most true which the Prophet *Esay* hath, [l] *Take counsell together, & it shall come to naught: speake the Word, and it shall not stand, for God is with vs.* And againe, [m] *Behold the Nations are as a drop of a Bucket, and are counted as the small dust of the Ballance, behold he taketh vp the Yles as a very little thing.* [n] *All Nations before him are as Nothing, and they are counted to him, lesse then Nothing, and Vanity.*

i *Aug. in hunc Ps.*

l Esay 8. 10.

m Esay 40. 15.

n Vers. 17.

Verse 2. *The Kings of the Earth stand vp, and the Rulers take counsell together: against the Lord, and against his Annoynted.*] Before was *Fury*, and *Folly*, and both in the People, now the Prophet shewes vnto vs that the Magistrates themselues began to take the matter in hand. So that where formerly there was small likelyhood of bringing ought to passe in that kind, the People but an headstrong multitude, and vnable to performe their Designes: now *Wit*, and *Cunning*, and *Policy*, begin to play their parts, and a Body would now thinke that all should be as they would haue it. Loe here an *Vnity* such at it was, but *Unitas Facinorosorum*, as [o] speakes St *Bernard*, an *Vnity* not of Saints, but of Sinners, *Peruersa & execranda talis Vnitas*, such an Vnity as that, saith he, is both preposterous, and execrable. *Amat & Anaritia Vnitatem. Quod amat bonum est, sed vbi amandum sit, nescit.* Euen Couetousnes it Selfe [p] saith St *Austen*, doth loue an Vniting together. Now the thing she loueth is good, but she knowes not where to place her Loue. Right so is it a blessed thing that the Magistrate, and the People, should both agree together, but when they shal agree in that which is notoriously

o *Bernard. de Assumpt. Mariæ Ser. 5.*

p *Aug. de Verb. Dom. Ser. 20.*

riously bad as here they do in this place, it aggrauates either's fault, and both are lyable to the more exception. And that so they do here in this place, witnes the words of this Verse: for it is First, against the *Lord*, Secondly, his *Annointed*.

First, concerning the *Lord*, though commonly in holy Scripture LORD be put for the second Person in Trinity, God the Sonne, yet here is it set for God the Father, *who is the Lord*, as the Prophet *Amos*, [q] speakes, *and the God of Hosts* It is in the Originall, the Name Τετραγράμματον, and God is therfore called *Lord*, becauſe as S. *Ambroſe* [r] ſaith, he hath dominion both over our *Bodies*, & ouer our *Souls*; becauſe, as [s] *Lactantius*, hee hath the greateſt power that can be, both in correcting and puniſhing. And our Saviour indeed inſtructing vs how great his Power is, *Feare not them which kill the Body*, [t] ſaith he, *but are not able to kil the Soule: but rather feare him which is able to deſtroy both Soule and Body in Hell.* S[t] *Gregory* ſpeaking of the diverſe Appellations that are in holy Scripture giuen to God, *When he will be feared*, [u] ſaith he, *then doth he name himſelfe* LORD, *when he will be honoured*, FATHER, *when he will be beloued*, HVSBAND, though in the Old Teſtament the two Appellations, *Father*, and *Husband*, are ſeldome mentioned, *Lord*, moſt often. *Many things*, [x] ſaith S. *Auſten*, *are deliuered in holy Scripture to be ſpoken in Gods praiſes, yet never ſhall you find it to haue beene commanded to the People of Iſrael that ſpeaking vnto God they ſhould ſay* OVR FATHER, *or that they ſhould pray vnto God as a* [o] FATHER: *but he is alwaies ſtyled* LORD, *to put them in mind of their Seruice, as being but Seruants to him.* And yet our *Saviour Chriſt*, God and Man, *Henceforth I call you not Seruants*, [y] ſaith he, *for the Seruant knoweth not what his Lord doth, but I haue called you* FRENDS: *for all things that I haue heard of my Father, I haue made knowne vnto you.*

Secondly, concerning *Annointed*, that is here ſet for the

[q] Amos. 5. 16.

[r] *Ambroſ. in ep. ad Coloſſ. c. 4.*

[s] *Lact. Inſtit. l. 4 c. 3.*

[t] Mat 10. 28.

[u] *Greg in Cant. Cantic. Prol.*

[x] *Aug. de Ser. Dom. in Mont. l. 2.*

[o] *Gratius Nomen eſt Pietatis, quàm Poteſtatis* Tertull. Apolog. c. 34.

[y] Ioh. 15. 15.

the Second Person indeed, *Christ Iesus* our Saviour, who was to be our *Prophet*, our *Priest*, and *Prince*, and therefore is said in holy Scripture to bee *Annointed* by God. Not that at any time hee was Annointed with materiall Oyle, but as S. *Peter* in one place [a] *With the Holy Ghost, & with Power*; And as our [b] Psalmist in another, *With the Oyle of Gladnesse aboue his Fellowes*. The time of this his Annointing was no doubt in the time of his Conception, even before he was borne, and therefore he was no sooner borne, but an Angell said vnto the Shepheards: [c] *Behold I bring you good Tydings of great ioy, which shal be to all People, for vnto you is borne this day in the City of David a Saviour, which is Christ, the Lord:* CHRIST, that is, *Annointed*.

[z] Act. 4. 27.
[a] Act. 10. 38.
[b] Ps. 45. 8.
[c] Luc. 2. 10.

And thus is this Scripture alleaged by the Church in the *Acts* of the *Apostles*, who vpon the report *Peter* and *Iohn* made of their vsage by the *Rulers* of the *Iewes*, they lift vp their voice to God with one accord, & said, [d] *Lord thou art God which hast made Heaven and Earth, and the Sea, and all that in them is. Who by the mouth of thy Seruant David hast said, why did the Heathen rage, and the People imagine vaine things? The Kings of the Earth stood vp, and the Rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy Child Iesus, whome thou hast annointed, both Herod, and Pontius Pilate with the Gentiles, and the People of Israel, were gathered together, for to doe what soeuer thy Hand, and thy Counsell determined before to be done.* Thus was it [e] said of the Paschal Lamb, that *not a Bone thereof should be broken*, and it was applyed to our Saviour by the Evangelist S. *Iohn*; It was said of the Israelites, [f] *Out of Egypt haue I called my Sonne*, and it was applied to our Saviour by the Evangelist S. *Mathew*; It was said of King Solomon, [g] *I will be his Father, and he shall be my Sonne*, and it was applyed to our Saviour by the Apostle S. *Paul*. These two *Senses* of the *Scriptures*, there are that call them, the one,

[d] Act. 4. 25.
[e] Exod. 12. 46. Ioh. 19. 36.
[f] Hos. 11. 1. Mat. 2. 15.
[g] 2. Sam. 7. 14. Heb. 1. 5.

a Literall, the other, a Mysticall Sence, but h Dionysius Carthusianus, i Tostatus, and the l Rhemists in the Doway Bible, doe make them both *Literall*. *Tostatus* giues the Reason, *Nam vna Litera benè potest importare duos sensus, quando vnus subordinatur alteri.* Hauing spoken of a place of *Scripture* that might be vnderstood either of our Saviour, or of his Prophets, *sensus literalis est vterq;*. *Either*, saith he, *is the Literall sense. For one, and the self same Letter in Scripture, doth wel import two Senses, when one is subordinate to the other.* And of this mind with them, was that worthy Professor of ours, most worthily afterwards Bishop of *Salisbury*, m *D. Abbots*, who, in a Sermon of his to the *Vniversitie*, not only hath the Premisses, but hee hath this passage also: *Rightly to vnderstand this double Sense we must distinguish*, Subjectum à Prædicato: *the thing whereof any thing is said, from the thing which is said, or affirmed of it. The Subiect is Transient and Ambulatorie; one thing named not so much for it selfe, as for another intended and signified thereby, but whether we respect the one, or the other; the* Prædicatum, *or thing affirmed, or spoken, is Really and Literally vnderstood and meant of both.* He maketh instance in the three Examples before: that of *Exodus*, and of *S. Iohn*; that of *Hosea*, and *S. Mathew*; that of *Samuel*, & *S. Paul. And to this double Literall sense*, n saith he, *S. Ierom was faine to flie, though he expresly name it not, to rid himself of much difficultie in the Interpretation of Scriptures.*

h Dion. Carth. in Mat. 2. Art. 5
i Tost. in Deut. 18. qu. 6.
l Rhem. in 2. King. 7. 14. in marg.
m D. Abbots Sermon vpon 1. Cor. 10. 32. not printed.
n Hieron. in Ierem. c. 11. in fine

Verse. 3. *Let vs breake their Bonds asunder: and cast away their Cords from vs.*] *He that keepeth his Mouth*, o saith Solomon *keepeth his Life, but he that openeth wide his Lips shall haue Destruction.* Here is an opening of the Lips so wide, that they set vpon Heaven it selfe, and they will by no meanes indure to heare that our Saviour by *Bonds* and *Cords*, that is, by his, *Ordinances*, and his *Lawes*, should fasten, and tie them to himselfe. *These sonnes of Belial*, p saith a good Divine, *who cannot abide a Negative, will breake them.* I, but yet they can be contented with q *Cords of Vanity*

o Prov. 13. 3.
p D. Fenton Ser. 1. Want of Discipln. p. 67
q Esay. 5. 18.

xitie, and to be bownd with Sathans *Cart-roaps*, and they are no whit troubled therewith. Indeed *Religion* is a *Bond*, and therefore *Lactantius*, *Being tied*, [r] saith he, *with this Bond of Pietie*, Deo relegati sumus, *we are tied vnto God, from the which kinde of Tye, Religion hath her Name, not as Tully will haue it*, A Relegendo, *of reading againe, or remembring*. And againe in the same Chapter, *We haue said that the name of Religion is deduced from the bond of Piety, inasmuch as God hath tied Man to himselfe, and bownd him by Religion*. So, that as the Poet in another case, [t] *Profuit multis capi*, it hath beene Happy for Many that they haue beene taken Captiues, so especially may wee say in this Case, where the [x] *Yoke is so easie and the Burthen light*, where his [x] *Commandements are not greeuous*, and as wee are taught by the *Church* to acknowledge, [y] *His Seruice is perfect Freedome*. The same which *Boethius* hath in his Booke of Consolation, [z] *Cuius ago Frenis, atq; obtempe-rare Iustitiæ, summa Libertas est*.

[q] *Lact. Instit. l.4.c.28.*

[r] *Tully de Nat. Deor l.2.* So *S. Austen. de Civ. Dei l.* 10. *c.4.*

[t] *Senec. Troas Act.4.sc. Quicunq;*

[u] Mat. 11. 30.

[x] 1.Io.5.3.

[y] Commun. Booke Sec. Coll. for Peace.

[z] *Boet. de Consol. l.1. Pros.5.*

Verse. 4. *He that dwelleth in Heauen shall laugh them to scorne: the Lord shall haue them in derision.*] *Nihil horum sapere oportet carnaliter*, [a] saith S. *Austen*, This *Scorne* and *Derision* here spoken of, we must not so vnderstand, as if such Affections were in God. To *Scorne*, and to *Deride*, are Properties peculiar vnto Men, and indeed to the worst of Men, such as come within *Horace* his Verge,

[a] *Aug. in hunc Ps.*

--- [b] *Hic Niger est, hunc tu Romane caueto*

He is a *Blacke one* with a witnesse, it is good to beware of such a Fellow. Yea but how then come these tearmes to be applyed vnto God? *To shew* [c] saith *Caluine*, *that when the World is vp in Armes against him, he needeth no Munitions, no Fortifications, or Engynes in behalfe of himselfe, but that he can bridle them in an instant, with as much facility & ease, as a Man is said to laugh, who laughs by nature*. Now it is here said in this place, *He that dwelleth in Heauen*: in opposition vnto that which formerly was spoken, of the *Kings* of the *Earth*, as being no lesse difference betweene them

[b] *Horat. Serm. l.1.*

[c] *Calu. in hunc Ps.*

them (indeed there is much more) then is in common estimation betweene Heaven and Earth. And he is said to be in Heauen, not for we inclose him wholly within the Circle of Heaven, *Behold the Heauen,* [d] saith Solomon, *and Heauen of Heauens cannot containe thee*: but for that the *Heauen is his Throne*, as [e] speakes the Prophet *Esay*.

[d] 1 Kings 8.27

[e] Esay 66.1.

Verse 5. *Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure.*] The Word *Then* in this place, signifies the fittest time & opportunity that the Iudgments of God were to come vpon those *Heathen*, and vpon the *People*. It is as if the Prophet had said: After that the Lord hath suffered awhile their Attempts, and Oppositions against the Government of his Sonne, he shall in a time conuenient so speake vnto them in his wrath, as that he shall vtterly confound them. Which *Speaking* of his, is not so to be taken, as if himselfe would vouchsafe to talke with them *Face to Face*, as [f] speaks the Apostle S[t] *Iohn*, as it may be thought, he spake with [g] *Adam*, with [h] *Cain*, and others: no, but sometimes by his Ministers, as he did by the Prophets of old: sometimes by Plagues, and Punishments, as he did to the *Egyptians*, and sometimes by both. [i] *For God speaketh once, yea twice, yet man perceiueth it not. In a Dreame, in the Vision of the Night, when deep sleepe falleth vpon men, in slumbring vpon the bed: then he openeth the Eares of men, and sealeth their Instruction, that he may withdraw man from his purpose, and hide pride from man.* [j] *He is chastned also with paine vpon his bed, and the multitude of his bones with strong paine. So that his Life abhorreth bread, and his soule dainty meat. His flesh is consumed away, that it cannot be seene, and his bones that were not seene, stick out.* And thus the Lord sometimes speakes in the *Fire* of his *Iealousie*, and in his *Fury*, and in *his Iealousie*, and in the *Fire* of his *Wrath*, as the Prophet [m] *Ezechiel* tels vs: and therefore the Israelites to *Moses*? [n] *Speake thou with vs, and we will heare: but let not GOD speake with vs, least we die.*

[f] 2 Ioh. 1.12. 3 Ioh. 1.14.

[g] Gen. 3.17.

[h] Gen. 4.10.

[i] Iob. 33.14.

[j] Verse 19.

[m] Ezech. 36.1. Verse. 6. Ezech. 38.19.

[n] Exod. 20.19

I

I am not ignorant that insteed of these words, *Tunc loquetur ad eos in ira sua*, Then shall he speake vnto them in his wrath; Others [o] say it should be read, *Tunc occidet fortes eorum*: Then shall he slay their strong men; the word *Iedabber* in the Originall comming of *Deber*, that sometimes signifies the Plague or Pestilence. But seeing it is not so in this Translation, nor in the last Translation of the Psalmes, I for my part haue no Commission to commend that reading vnto you.

[o] *Drusius Observat. l. 7. c. 25.*

Vers. 6. *Yet haue I set my King vpon my holy Hill of Sion.*] As much to say, as notwithstanding all this: maugre the Folly and Fury, and Vproares of the People: maugre the Wit and Pollicy, and Cunning of the Magistrate: *I*, God the Father, the First Person in Trinity, Vncreate, Incomprehensible, Eternall, Almighty, maker of Heauen and Earth, and of all things Visible and Inuisible, and disposer of all things to their truest ends: *Haue set my King*, that is my holy *One*, my beloued Sonne in whom I am so well pleased, vpon *Sion*, to wit, the *Church*, vpon my *holy Hill of Sion*, my holy Catholike Church. For [p] *Sion ille, & Mons ille, non est de hoc Mundo.* This Sion, and this Hill is not of this world. *Quod est enim eius Regnum, nisi Credentes in eum. Non ait, Nunc autem Regnum meum non est hîc, sed non est hinc* For what is his Kingdome, [p] saith S. *Austen*, but those that beleeue in him. He saith not, My Kingdome is not hêre, but my Kingdome is not hence.

[p] *Aug. in Joh. Tract. 115.*

Concerning the *Hill* of *Sion*, there is much speech in holy Scripture. *The Hill of Sion*, [q] saith our Prophet in another place, *is a faire place, and the ioy of the whole earth: vpon the North side lieth the City of the great King, God is well knowne in her Palaces as a sure refuge.* Againe, [r] *As the Hill of Basan, so is Gods Hill, even an high Hill as the Hill of Basan. Why hop yee so yee high Hills? This is Gods Hill, in the which it pleaseth him to dwell, yea the Lord will abide in it for ever.* And yet againe, [s] *He refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but chose*

[q] Ps. 48. 2.

[r] Ps. 68. 15.

[s] Ps. 78. 67.

the Tribe of Iuda: euen the Hill of Sion which he loued. And there he builded his Temple on high, and laid the foundation of it like the ground which he hath made continually. Now it is here said, that the Lord hath placed his *Annointed* vpon this *Hill* of *Sion*, for that *Sion* and *Ierusalem* were the very first places in the World, from whence this Gospell did first beginne. *Come yee,* [t] saith the Prophet Esay, *and let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob, and he will teach vs of his waies, and we wil walke in his Paths: for out of Sion shall goe forth his Law, & the Word of the Lord from Ierusalem.* It is called here *Holy Hill*, or in regard of that peculiar presence which the Lord at that time afforded to it, like as he said to Moses, [u] *The place whereon thou standest is holy Ground*, or in regard of the Temple, and divine worship therein exercised, like as *Ierusalem* is tearmed *The holy City*, both by [x] *Esay* the Prophet, and by [y] S. *Mathew.*

[t] Esay.2.3.

[u] Exod.3.5.

[x] Esay.48.2.

[y] Mat.4.5.

Vers. 7. *I will preach the Law whereof the Lord hath said vnto me, Thou art my Sonne, this day haue I begotten thee.*] The Prophet in the Verse before declared vnto vs what the Father said of the Sonne concerning the Kingdome: in this Verse he declareth concerning the said Kingdome what it is, the Sonne himselfe saith. Which is thus much in effect: I for my part shall bee farre from opposing force to force, I will not seeke humaine helpes and encounter in like sort with the Folly, or Fury, or Pollicy of mine Enemies, I will only rely on that *Word* which the Lord hath said concerning me, and it shall bee powerfull enough against all resistance, *Thou art my Sonne, this day haue I begotten thee.* This Word, this Law, this Decree of God aboue, is powerfull enough, and much more sharpe then any two edged Sword. It is mighty through God to the pulling downe of strong holds. [z] *All Flesh is as Grasse, and all the glory of Man as the Flowre of Grasse: the Grasse withereth, and the Flowre thereof falleth away, but the Word of the Lord endureth for ever.*

[z] 1.Pet.1.24.

Con-

Concerning the words here, *Thou art my Sonne this day haue I begotten thee*, the *Arrians* laid hold vpon them to impugne therby the *Eternity* of our *Saviour*, & all for because forsooth mention is here made of *Hodie*, this day. Whereupon S. Austen, *Quid me stimulas Arriane & rides cum audis hodie. Arrian*, [a] saith S. *Austen, why dost thou iog me on the elbowe, and laugheſt in thy ſleeue, when thou heareſt theſe words, This day? Why man, with God it is neuer to Morrow, nor Yeſterday, but alwaies this Day. The Yeare is not turned about with the Circles of the Months, the Month is not paſſed ouer with Daies that are ſtill comming, and ſtill going, the Houres are not changed, the Times and Moments are not altered, the Day is not finiſhed with bonds & limits, nor begun with any beginning.* Againe, in his Confeſſions, ſpeaking vnto God, *Thy Yeares* [b] saith he, *nether come nor goe, but theſe of ours, both goe and come, that all at length may come. All thy Yeares are altogither, and all for becauſe they are, nor they that goe are excluded from them that come, becauſe they paſſe not: but theſe of ours ſhall all of them bee, when as all ſhal not be. Thy Yeares are one Day, and thy Day is not* [Quotidie] *every Day, but* [Hodie] *this Day, becauſe thy* [Hodiè] *this Day, giues not place vnto to Morrow, the reaſon is for that it ſucceeded not Yeſterday. Thy* [Hodiè] *this Day, is no whit leſſe then Eternity it ſelfe, and therefore thou didſt beget one Coeternall to thy ſelfe, whenas thou ſaidſt, This Day haue I begotten thee.* And yet againe in another place, *The Baptiſme of Chriſt*, [c] saith S. Austen, *is not in water only, as was the Baptiſme of Iohn, but alſo in the Holy Ghoſt, that whoſoeuer beleeues in Chriſt might bee regenerated by that Spirit, by whom Chriſt being regenerated, needed no Regeneration. Whereupon that voice of the Father that came vnto him at his Baptiſme*; This day haue I begotten thee, *pointed not out that one Day of time wherein he was Baptized, but that of immutable Eternity, thereby to ſhew that his being a Man, pertained to the Perſon of his only Begotten. For where the Day is nether begun with the end*

[a] *Aug. de quinq. Hereſib. c. 4.*

[b] *Aug. Confeſſ. l. 11. c. 13.*

[c] *Aug. Enchirid. ad Laurent. c. 49*

of a former, nor is ended with the beginning of any that followeth, there is alwaies This Day.

[d] *Vid. D. Boys Fest. V. Thurid in Easter week*

There are that [d] interprete these Words: *Thou art my Sonne this day haue I begotten thee*, of the day of our Saviours *Incarnation*: the Apostle S. *Paul*, he interpreteth it of the *Day* of his *Resurrection*: *We*, [i] saith he, *declare vnto you glad Tidings, how that the Promise which was made vnto you by the Fathers, God hath fulfilled the same vnto vs their Children, in that he hath raised vp Iesus againe, as it is also written in the second Psalm, Thou art my sonne this day haue I begotten thee.* The same Apostle to the Hebrewes shewes the excellency of this Name, *Sonne*; *For vnto which of the Angels,* [f] saith the [k] postle, *said he at any time, Thou art my sonne this day haue I begotten thee.* And againe, *I will be to him a Father, and he shall be to me a Sonne.* True it is the Name *Sonne* hath beene giuen vnto many. God calleth *Israel* his [g] *First Borne*, and consequently his *Sonne*; all the [h] *Elect* are the *Sonnes* of God; [i] *Magistrates* are his *Sonnes*; and [l] *Angels* his *Sonnes* too; but *Israel* because his People, the *Elect* by adoption and grace, the *Magistrate* because he executeth the Iudgements of the Lord; the *Angels* by Creation, none of them all according to the worthines of their own Nature: but by Nature, Substance and Eternity (as the Apostle S. *Paul* meaneth in that place) there is none the *Sonne* of God, but CHRIST alone, and therefore [m] S. *Austen*, *Vnus est Vnicus de illo genitus: He alone is the only one begotten of God.* And againe, [n] *He calleth him the First-borne whom he calleth his only Begotten, for we also are the Sonnes of God, but he calleth him only Begotten, because he alone is of the Substance of the Father, and Equal, & Coeternall to the Father.*

[e] Act. 13. 33.

[f] Heb. 1. 5.

[g] Exod. 4. 22.
[h] Rom. 8. 14.
[i] Ps. 45. 17.
[l] Iob. 1. 6.

[m] *Aug. Hom. 32*
[n] *Aug. Quæst. sup. Deut. qu. 23.*

Verse 8. *Desire of me, and I shall giue thee the Heathen for thine Inheritance: and the vttermost parts of the Earth for thy Possession.*] The Words againe of God the Father concerning the Propagation of the Kingdome of his Sonne CHRIST IESVS, namely that not the *Iewes* only,

ly, but the *Heathen*, that is, the *Gentiles* also, should be his Inheritance, and Possession. *Quis Christianus vnquam dubitavit hoc de Christo esse prædictum.* What Christian euer doubted [o] sayth St *Austen*, that this was forespoken of CHRIST, or by this Inheritance here spoken of, vnderstood any thing els but the CHVRCH.

[o] *Aug. de Vtil. Eccles. c. 8.*

Iosephus indeed [p] shewing the causes that mooued the *Iewes* to fight with the *Romans*, alleageth this amongst the rest, for that there was *a doubtfull Prophecie found in the holy Scriptures, that at the same time one in their Dominions should be Monarch of the whole World, & many Wisemen were deceiued* saith he, *in this interpretation, making account that he should be one of their owne Nation, yet indeed thereby was foretold* Vespasians *Empire. Iosephus* expresseth not in that place what that *Oracle* might be, but *Eusebius* making answere vnto him concerning that Passage of his, sheweth that *Vespasian* ruled not the whole World, but the *Roman Empire* only. *This Oracle* therfore [q] saith *Eusebius*, *may better be referred vnto* Christ, *vnto whom it was said of the Father*, Desire of me, & I shall giue thee the Heathen for thine Inheritance, & the vttermost parts of the Earth for thy Possession, *the* [r] *sound of whose Apostles went at the very same time throughout the Earth, & their words to the end of the World.* Here concerning the Word *Inheritance*, it is not amisse to obserue with that learned and worthie [o] KNIGHT, that Gods *Inheritance* in Scripture is twofold: His PEOPLE whome he created to his owne Image: and his TITHES which hee separated to his owne Service; and it is worth the while to consider, how this double *Inheritance* hath in Scripture Language, a Prerogatiue aboue the Ciuill Custome, in that the *Sonne* inherits joyntly with the *Father*. A good Obseruation for Many, that seeing they hold of the *One*, I meane the Former *Inheritance*, they would not with-hold the *Other*, I meane their *Tythes*. But I goe forwards.

[p] *Ioseph. de Bell. Iudaic. l. 7. c. 12*

[q] *Euseb. Hist. Eccles. l. 3. c. 8.*

[r] Psal. 19. 4.

[o] St IAMES SEMPLE, of Sacriledge. Part. 1. c. 7. §. 3

Concerning the *Gentiles*, and their calling, many and manifold were the Propheſies that were in the Old Teſtament, the performance wherof was in the New. *It was neceſſary* [c] ſaid *Paul & Barnabas, that the Word of God ſhould firſt haue bene ſpoken to you* (meaning the *Iewes*) *but ſeeing you put it from you, and iudge your ſelues vnworthie of euerlaſting Life, loe we turne to the Gentiles.* And from that day forward the *Gentiles* beleeued indeed. The *Iewes* as [t] S^t *Auſten* ſpeakes in diverſe places of his Workes, were like to *Gedeons Fleece*. For as at the firſt, the *Deaw* was onely vpon that, and al the *Earth* beſides was dry, and afterwards the *Fleece* was dry only, and the *Deaw* on all the *Ground* beſides: ſo the time was when the *Iewes* only, and none but they were in requeſt, *I am not ſent* [u] ſaith our Sauiour, *but to the loſt Sheep of the Houſe of Iſrael*, how beit now the caſe is altred, & as [x] ſpake the Bleſſed *Virgin*, *He hath filled the Hungry with good things: and the Rich he hath ſent empty away.* And now as [y] ſpeakes S^t *Auſten*, *The Bible is a Book, wherein we read the ſame, the World is a Booke, wherein we ſee the ſame.*

[c] Act. 13. 46.

[t] Aug. Quæſt. ſuper Iud. qu. 49 & de Temp. Ser. 108.

[u] Mat. 15. 24.

[x] Luc. 1. 53.

[y] Aug. in Pſ. 45.

But how is it ſaid in this place, *Deſire of me*? Was our Sauiour to aske it at Gods hands? *Nulla res carius conſtat quàm qua precibus empta eſt.* Prayers [z] ſaith *Seneca*, oftentimes is a deare peny-worth. *Moleſtum verbum eſt, oneroſum, & demiſſo vultu dicendum, Rogo.* This Word *Rogo*, [a] ſaith he, *I aske or craue, is a difficult or irkeſome Word, it is burdenſome to him that ſpeaketh it, it is to bee ſpoken with a baſhfull countenance. Properet licet: ſerò Beneficium dedit, qui Roganti dedit.* Make all the ſpeed he can, hee comes but tardy with his good turne, that graunts it not vntill it be asked. Indeed with Men it is many times ſo, but not with God, for we are bound both to aske, and not to aske amiſſe, and therefore St *Iames*, *Ye haue not* [b] ſaith he, *becauſe ye aske not. Ye aske, and receiue not, becauſe ye aske amiſſe.* But concerning our Saviours asking, *That Chriſt as the onely begotten Sonne of God,* [c] ſaith Reverend

[z] Senec. de Benef. l. 2. c. 1.

[a] Id. 6. 2.

[b] Iam. 4. 2.

[c] M. Hooker in his Eccleſ. Pol. l. 5. §. 48.

verend *Hooker*, *having no Superiour, and therefore owing honour vnto none, neither standing in any need, should either giue thankes, or make Petition vnto God, were most absurd. As Man what could beseeme him better, whether we respect his affection to Godward, or his owne Necessity, or his Charity and Loue towards Man.* Againe a litle after: *Some things he knew should come to passe, and notwithstanding prayed for them, because he also knew that the necessary meanes to effect them, were his Prayers.* He maketh instance in these very Words: *Desire of me, and I shall giue thee the Heathen for thine Inheritance, and the vttermost parts of the Earth for thy Possession. That* saith he, *which here God promiseth his Sonne, the Sonne in the* [d] *Seuenteenth of Iohn prayeth for; Father, the Houre is now come, glorifie thy Sonne, that thy Sonne also may glorifie thee, according as thou hast giuen him power ouer all Flesh.*

[d] Ioh. 17.1.

Now our Saviour himselfe thus praying, how doth it behoue vs also to pray for that which we would obtaine at Gods hands. To relye on Gods Providence only, and to make that lazy Resolution, *That that shalbe, shall be,* without any more adoe, is *vnchristian Stupidity*, To them which asked long agoe, what need there was of Prayer, seeing God did know before-hand what was necessary for vs, S[t] *Austen* makes this answere, [e] *That the Intention of Prayer doth purge and purifie our Heart, and makes it more capacious to receiue those diuine Gifts that are spiritually powr'd into vs. For it is not the Importunity of our Prayers that causeth God to heare, who is alwayes ready to giue, not only his temporall, but intellectuall, and spirituall Light, but we are not alwayes ready (but by Prayer) to receiue it, being inclined, and addicted to many other things, and darkened with the Desire of Things that are Temporall.*

[e] *Aug. de Serm. Dom. in Mont. l. 2.*

Verse 9. *Thou shalt bruise them with a Rod of Iron, and breake them in peeces like a Potters Vessell.*] The Words are still the Words of God the Father, who declareth in this

this Verse, how Victorious his Sonne should be against his Enemies. He compareth here those his Enemies to a Potters Vessell, made of Clay, then which there is almost nothing more fraile and brittle. Concerning the breaking of such a Vessel the Prophet *Ieremy* thus [f] speaks *Thus saith the Lord of Hosts, euen so will I breake this People, and this City, as one breaketh a Potters Vessell that cannot be made whole againe.* Whereupon S[t] *Gregory, A Potters Vessel* [g] saith he, *after it is once broken, can by no meanes be repaird againe, and what then is meant by the breaking of Potters Vessels, but finall Damnation.*

[f] Ier.19.11.

[g] Greg. in Quint. Psal. Pœnit.

But what is the Instrument wherewith such *Vessels* shall be broken? A *Rod* of *Iron*? what? but *Potters Vessels*? why a Wand were sufficient, a Stick, a Staffe. It is [h] reported of *Arioſto* the Poet, that hee serued a Tradesman in such sort, who passing by his Shop, and hearing him singing his Verses, and marring them in the singing, with a litle walking-stick he had in his hand, brake diverse of his Pots, just after the example of *Philoxenus*, who doing the like vpon like occasion, *Thou* [i] saith he, *marrest my Workemanship, and I will marre thine.* And indeed it is a lesse matter then a *Rod* of *Iron* that would serue the turne, but the Seuerity of his Iudgment is better aggravated by the Sharpnes, and Rigour of the *Weapon.*

[h] S[t] Iohn Harringt. in the Life of Arioſto. p.420.

[i] Diog. Laert. de Vit. Philoſ. l.4. in Arceſil.

That which is here called *A Rod of Iron*, is the same which is intimated by the Apostle *S[t] Iohn* in two severall places of his [l] Revelation, and it signifieth literally, *An Iron Scepter*, Metaphorically, an austere Government, such as should breake them, if they would not bow. This *Iron Scepter* is that which the Apostle [m] S[t] *Paul* to the *Thessalonians* cals *The spirit of his mouth*: the Prophet [n] *Esay*, *The Rod of his Mouth, and the Breath of his Lips.* Princes make their Conquests by *Fire*, and *Sword*, by the *Mouth* of the *Sword*, as the Prophet *Ieremy* [o] speaketh, but our *Saviour* shall conquer his Enemies with the *sword* of his *Mouth*. Thus did he with *Pharao*, and his

[l] Rev.2.27. Rev.19.15.

[m] 2.Theſſ.2.8

[n] Esay 11.4.

[o] *In ore Gladii* Ier.21.7. *Vulg.*

Hoast.

Hoast: *Thou didst blow with the Wind* p saith *Moses*, *the Sea covered them, they sanke as Lead in the mighty Waters.* p Exod. 15. 10
Thus did he with q *Senacherib*, of whose Hoast he slew in one Night, one hundred foureſcore and fiue Thouſand. q 2 Kings 19. 35.
And thus ſhall he doe with *Antichriſt*, r *The Lord ſhall conſume him with the Spirit of his Mouth.* r 2 Theſſ. 2. 8.

Verſe 10. *Be wiſe now therefore O ye Kings: be learned Yee that are Iudges of the Earth.*] The Prophets inference vpon the Premiſſes. Is it ſo that God ſo little reckneth of theſe their Attempts? Is it ſo that he laughs them to *Scorne*, and hath them in *Deriſion*? Is it ſo that he will deſtroy them, and breake them in peeces like a *Potters Veſſell*? Then doth it behooue them to be *Wiſe*, and *Learned*, that ſo they may the better be obedient to his Lawes.

Firſt for *Kings* and *Iudges* (*Iudges*, that is, inferiour *Magiſtrates*) they are here put in this Place, or ſimply for themſelues, as being *Heads* of the *People*, or els by the Figure *Synecdoche* they are put for the *People* alſo, of whom was mention made before. But I am rather of opinion, that here they are put for themſelues only, that if this Counſail prevaile with them, it will be eaſie enough to bring the *People* to the right bent they ſhould be at. Excellent are the Verſes that s *Claudian* hath to this purpoſe. s *Claudian. de 4. Conſul. Honor.*

In commune iubes ſi quid, cenſeſq; tenendum.
Primus iuſſa ſubi, tunc obſervantior æqui
Fit Populus, nec ferre negat cum viderit ipſum.
Auctorem parere ſibi, componitur Orbis
Regis ad exemplum: nec ſic inflectere ſenſus
Humanos Edicta valent, vt Vita Regentis.

THE ENGLISH:

If thou bidſt ought to them that ſtand in awe,
And thinkſt it fit they ſhould obſerue thy Law,

Obserue it first thy selfe, then will they all
Be readier much to keepe it, Great and Small.
They'ill not refuse to beare the Burthen, they,
When the Commander *doth himselfe obey.*
The whole wide World takes sample of the King,
His Life *more force to* Law, *then* Law *doth bring.*

[t] His Maiesties Βασιλικον Δωρον. l. 2. p. 155.

And this is the very Counsaile which the [t] Best of *Kings* gaue to his Eldest Sonne Prince HENRY of blessed memory, who teacheth vs also that [u] *Plato* hath the like, and how that which *Plato* had, was expressed by this *Poet*.

[u] *Plato in Polit.*

Secondly for *Iudges*, that is, *Inferiour Magistrates*, they also are named with *Kings*, as vpon whose Shoulders commonly the Burthen of a Kingdome lyes. These are Gods curious parcell Guilt, *Vessels* of [x] *Honour* in his House, whether of the *Priests*, or of the *Laity*. For euen they also are raised on high for the benefit of their Brethren. But what must these *Kings*? what must these *Iudges* doe? *Intelligere & erudiri*; they must be *Wise*, and be *Learned*.

[x] 2 Tim. 2. 20.

First for the *Wisdome* here meant, it is no *Machiavellian* Wisedome, that's *Hypocrisie*. *Satis est Principem externâ specie pium & religiosum videri, etiamsi ex animo non sit.* It is sufficient for a Prince [y] saith *Machiavel*, to seeme in outward shew *Deuout* and *Religious*, though in Heart he be not so, and hee had wont to bee the *Oracle* of Princes. But he that so palpably taught *Hypocrisie* in those dayes, no vnlikelyhood but hee hath by this time his Portion with *Hypocrits*, [z] where is *Weeping and Gnashing of Teeth*. The next way to obtaine true *Wisdome* indeed, is to follow that Counsell which the Lord gaue to *Ioshua*: *This Booke of the Law*, [a] saith God, *shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou mayst obserue to do all that is written therein, for then thou shalt make thy Way prosperous, and then thou shalt haue good successe*: or as it is in the Margent

[y] *Machiavel de Princ. c. 18.*

[z] Mat. 24. 51.

[a] Iosh. 1. 8.

gent, as agreeing to the Originall, *And then thou shalt doe wisely.*

Secondly for *Learning* here, it is not that high Speculation, or Humane Knowledge, or Skill in the Liberal *Arts* and *Sciences*, that in this Place is required (which yet is very necessary in time, and place) but the Instruction and Reformation of their mindes in [b] Godlinesse, and indeed the [c] Doctrine of CHRIST. Where by the way what shal we say of them, that so generally haue maintained, that [d] *Ignorance is the Mother of Devotion.* No, *Ignorantia Indicis, plerunq; est Calamitas Innocentis.* The Party Innocent [e] saith St *Austen*, many times smarts for the Ignorance of the *Iudge*: and *Origen* speaking of *Divels*, *Possident omnes qui versantur in Ignorantiâ*; They possesse themselues of all, [f] saith he, that remaine in *Ignorance*. Indeed concerning the Heathens Mysteries, it was the saying of [g] *Synesius*, *Ignoratio Mysteriorum, est illorum veneratio: propterea à Nocti creduntur Mysteria.* The Ignorance of those Mysteries, was the Honour and Reverence of them, and therefore were they alwayes performed in the Night: but it is not so in Heavenly Mysteries. Nay euen in their owne *Vulgar* they may read it themselues, [h] *Si quis ignorat, ignorabitur*, Who so knoweth not, shall not bee knowne.

I cannot here forget how this parcell of Scripture wee haue in hand, was alleaged by *S. Austen* against the *Donatists* in behalfe of Christian *Princes* for dealing in Church Affaires. *Gaudentius* the *Donatist* of old (as *Papists* now adaies) taking much exception against it; *Our Lord Christ*, [i] saith he, *the Saviour of Souls sent Fishermen, not Souldiers for the propagation of his truth. God never expected the ayd of worldly Warriers, seeing it is he onely that can judge both of the Living, and of the Dead.* To whom as S. *Austen* then answered, so may we to our *Adversaries* in like case: *Heare therefore the holy Prophets, as also the holy Fisher men, and you shall not find religious Princes obnoxi-*

[b] Rom. 15. 4.
[c] Ephes. 4. 20.
[d] *Vid. B. Iewel.* Defence of the Artic. Art. 27.
[e] *Aug. de Civ. Dei l.* 19. *c.* 6.
[f] *Orig. in Num. Hom.* 27.
[g] Ἀγνοία συμβόλου ἐστὶ σέβας· διὰ τοῦτο νὺξ διὰ τοῦτο τελοῦνται τὰ μυστήρια. *Vid. Casaub. Exerc.* 16. *c.* 43. *p.* 550.
[h] 1 Cor. 14. 38.
[i] *Aug. Cont. 2. Gaudent. Epist. l.* 2. *c.* 26.

ous to you. For I haue shewed before, saith he, *that it appertained to the care of a King that the Ninivites appeased God, whose anger the Prophet Ionas had declared to them before. And therefore as long as you your selues doe not hold that Church which the Fishermen foreshewed, the Apostles [illegible]ted: so long Kings that hold the Church, iudge it most rightly to appertaine to their care, that you scape not scotfree in rebelling against the same.* And againe a little after: *God expecteth not the ayd of worldly Warriers, seeing to Kings he giues this benefit, that he inspires into them a care that his Lawes be kept in their Kingdomes. For they to whom it is said* Be wise now therefore O ye Kings, be learned ye that are Iudges of the Earth, serue the Lord in Feare, *acknowledge that their Power ought so to serue the Lord, that they ought to be punished by that Power which will not obey the will of the Lord. But whereas you bring their Souldiers into envy, doubtles if this care appertaine to Kings, as in holy Scriptures hath now beene shewed, by whom shall those Kings performe so much either against rebellious Circumcellions, and their mad Complices, or Ring-leaders, but only by Souldiers that are their Subiects.*

Vers. 11. *Serue the Lord in feare, and reioice vnto him with reverence.*] A specifying of that *Wisdome*, as also of that *Learning*, that was spoken of before, namely, *Feare & Reverence. Wisdome* and *Learning* are no other, but each of these, *Feare*, and *Reverence*. A seruing with *Feare*, a Reioycing with *Reverence*. First for *Feare*, it is the Alpha and Omega, the Beginning and End of Wisdome: the Beginning, as [l] *David* the Father teacheth vs; the End, as [m] *Solomon* the Sonne in his *Ecclesiastes*, or the Preacher. But it is no *servile Feare*. The Apostle S. *Iohn*, speaking of that Feare, *There is no Feare in Loue*, [n] saith he, and *Feare hath Torment*: No, but this is a *Filial Feare*, it is a pleasant *Garden* of *Blessing*, and there is nothing so beautifull as it, as the Sonne of *Syrach* [o] tells vs. Of this kinde of Feare S. *Gregory* speaking, *As Feare in the way of this World,*

[l] Ps. 111. 10.
[m] Eccles. 12. 13.
[n] 1. Ioh. 4. 18.
[o] Ecclus. 40. 27

P saith

[p] saith he, *begetteth Weakneſſe: ſo in our Iourny and Courſe towards Heaven, Feare begetteth Fortitude.* Now this kinde of Feare is ſo farre from hauing *Torment*, that it hath *Reioycing* annexed with it, as wee ſee in the next words.

[p] *Greg. Moral. l.5.c.13.*

Secondly, for *Reverence*, it is in a maner the ſame with *Feare*, for it is a holy Feare of the Heart towards God, witneſſed by all ſeemely Behauiour, Geſture, Attire, Countenance, Attention, and ſuch like. And *Reioycing* is here annexed with it, as it were to ſeaſon every of theſe, to ſhew indeed they are all done, not *Formidine Pœnæ*, for Feare of After-claps, but *Virtutis Amore*, in Loue to Vertue, as the [q] Poet obſerueth well: making a difference in this reſpect betweene the *Good* and the *Bad*. I cannot before I goe from this Verſe, but remember thoſe excellent Paſſages which S. *Auſten* hath herevpon. *How doe Kings ſerue the Lord with Feare,* [r] ſaith he, *but by forbidding, and puniſhing with a religious ſeverity, thoſe things which are done againſt the Lawes of God.* He maketh inſtance in the King of *Ninive* in *Darius*, in King *Nabuchodonoſor*, and then goes forward in theſe Tearmes. *For the King ſerueth God one way as a Man, another way as a King. As a Man, by liuing faithfully, as a King, by making Laws with conuenient Vigour to command that which is Right.* And againe in another place, [f] *Kings doe ſerue God in this as Kings, if in their owne Realme they commaund Good Things, and forbid Evill, not only concerning the Civil ſtate of Men, but the Religion of God alſo.*

[q] *Horat. Epiſt. l.1. ep.16. ad Quint.*

[r] *Aug. Ep. 50.*

[f] *Aug. contr. Creſc. Gram. l.3. c. 51.*

Verſ. 12. *Kiſſe the Sonne leaſt he be angry, and ſo yee periſh from the right Way. If his Wrath be kindled, yea but a little, bleſſed are all they that put their truſt in Him.*] Concerning *Kiſſing* here in this place, I will ſay as *Lipſius* did when he wrote a Chapter *De Oſculis*, and [t] beganne with theſe Words, *Abi Venus, fallam ego te, quæ ipſa multos, & de Oſculis Caput ſcribam & inſcribam, in quo tamen nihil tibi loci, aut inris.* Venus avaunt, I ſhall now deceaue thee, as

[t] *Lipſ. Elect. l.2.c.6.*

thou thy selfe hast deceiued many: I shall Wright and Intitle a whole Chapter concerning *Kisses*, wherein thy self shalt haue no place, or right at all. This Passage of Holy Scripture, though it be of *Kissing*, yet concernes it *Venus* never a whit, no more then doe the *Canticles*, whose very Beginning is this; [u] *Let him Kisse me with the Kisses of his Mouth, for thy Loue is better then Wine.* Nor is the *Kisse* here meant such an one as a *Queene* of France (they say) once gaue to a famous *Chancellor* in that Kingdome, who passing in the Court by a Chamber, where the *Chancellor* lay asleepe, went, saith the Story, and Kist him, and to her Ladies that marvailed thereat: *I kisse not the Man*, quoth Shee, *I kisse that Mouth, from whence haue issued forth so many excellent Discourses.* I nothing doubt, but that *Kist* was chast enough, yet is this another then that: though I am not neither of *Drusius* his mind, who will haue it only to be [y] Civill. S. *Bernard* pleaseth me much better, who speaking of this Kisse: *Fœlix Osculum ac stupenda dignatione mirabile, in quo non os ori imprimitur, sed Deus Homini vnitur.* This, [z] saith he, is an happy Kisse, and admirable in regard of the favor God sheweth vs therin, for that hereby *Mouth* is not ioyned vnto *Mouth*, but *God* is vnited vnto *Man*. Come we to *Kisses* in that other kind, *Mouth* to *Mouth*, and *Iudas* kist our *Saviour*, no man neerer, even *Iudas Iscariot kist the Sonne*, but did his Kissing ought availe him, or was it the *Kissing* here meant? No: but it came to be a By-word, and is the *Summum Genus*, as it were, to all treacherous *Kisses* ever since, and so shall be to the Worlds end, A IVDAS KISSE. Now if the Kissing here be not such a *Kisse*, Mouth to Mouth, much lesse is it a Kissing of his *Image*, or his *Rellicks*, as our Adversaries the *Papists* [a] following the Superstition of the *Gentiles*, vse to doe. *Iudas* yet had a neerer proximity then so, in that he Kissed our Saviours owne *Lipps*, but his advantage thereby was small.

[u] Cant. 1. 1.

[x] History of *Lewis* 11. translated by Mr *Grimston. l.* 1. *p.* 26.

[y] *Druſ. Obſerv. l.* 2. *c.* 16.

[z] *Bernard. ſup. Cantic. Ser.* 2.

[a] *Vid. Druſ. Obſervat. l* 2. *c.* 16.

By *Kissing*, then is here meant the Honouring and Obeying

beying of our Saviour, as Kings themselues would bee Honoured, and Obeyed by their Subiects, a [b] *Cleauing to the Lord*, and a *Keeping of his Commandements*. So *Pharaoh* vnto *Ioseph*, [c] *According vnto thy Word shall all my People be ruled*; It is in the Originall, *All the People shall Kisse thy Mouth*. And as here Kings, and Princes were put in mind of this Duty, so was it Propheſied by *Esay*, that so it should come to passe, in regard of that great Honour they should performe to his Church. *Kings*, [d] saith he, *shall be thy Nursing Fathers, and their Queenes thy Nursing Mothers, they shall Bow downe to thee with their face towards the Earth, and lick vp the Dust of thy Feet*. And againe in another place, [e] *Thou shalt also sucke the Milke of the Gentiles, and shalt suck the Breasts of Kings, and thou shalt knowe that I the Lord, am thy Saviour, and thy Redeemer*.

[b] 2. Kings. 18. 6

[c] Gen. 41. 40

[d] Esay. 49. 23.

[e] Esay. 60. 16.

Why, but is it not enough will some say, to Honor the *Father*, except we honour the *Sonne* too? If so be the *Son* must needs be Honoured, doth not the Honour redownd to him, that is done vnto the *Father*? Are not the *Father* and the *Sonne* both one? There is a memorable Story in *Theodoret* concerning this point. [f] *Theodosius* the Emperour, when neither by Bishops, nor Councels could be got to remoue the *Arrians* from their Churches, *Amphilochius* alone with his witty behaviour, and answere, wan him to it. For *Amphilochius* entring the Palace, and finding *Arcadius* the eldest Sonne of *Theodosius* lately designed Emperour, and sitting with his Father, *Amphilochius* did his duty to the Father, but made of his Sonne that sate by him, no account at all. *Theodosius* thinking the Bishop had but forgotten himselfe, willed him to salute his *Sonne*, to whom the Bishop againe replyed, that what he had done to the Father was sufficient for both. Whereat when the Emperour began to storme, and to conster the contempt of his *Sonne*, as dishonour done to himself, the wise Bishop made reply: *And art thou so greeued, O Empe-*

[f] Theodoret. l. 5. c. 16.

Emperour, to see thy Sonne neglected, and so much out of patience with those that reproach him? Assure thy selfe then that Almighty God hateth the Blasphemers of his Sonne, & is offended with them as with vngratefull wretches against their Saviour and Redeemer.

But what is the Consequence of the Sonnes Anger here in this place? suppose he should be angry, what then? *And so ye perish from the right way.*] Here then is the Consequence, here is the effect of his Anger; Perishing, and a perishing from the *Right Way*, not a missing of it onely, for many may misse, and at length come in againe, but a Perishing, but an Vndoing, but an vtter consuming of themselues. For there is *no other* g *Name vnder Heauen whereby they might be saued.* Againe, *Hee saith not here in this place,* h saith S. Austen, *least the Lord be angry, and he shew you not the right Way, or he bring you not into the right Way, but walking therein already, hee is able so to terrifie them, that he saith, Least ye perish from the right Way. How? by what meanes? Even for that Pride is to be taken heed of, and that in our Good Deeds, that is, in the Right Way, least that Man repute that to be his owne, which is Gods, & loosing that which is Gods, come to that which is his owne.* The like to this he hath in another i place.

g Act. 4, 12.

h *Aug. de Nat. & Grat. c.* 33.

i *Aug. de Correp. & Grat. c.* 9

Howbeit here forsooth Exception is taken, for adding the Word *Right*. *The Booke of Common Prayer,* l say Men of our owne Coat, *appoints such a Translation to be read in the Church, as doth add both Words, and Sentences to the Text, as part of the Text, and without any noat of distinction from it, & that sometimes to the changing or obscuring of the meaning of the holy Ghost. As in the Book of the Psalms Ps.* 2. 12. *this word,* Right, *is added; Ps.* 4. 8. *this word* Oile; *Ps* 13. 6 *these words*, Yea I will praise the Name of the Lord most High; *Ps.* 14. *three whose Verses are added, Viz.* 5. 6. 7. *Ps.* 22. *these words, Looke vpon me; Ps.* 22. 31. *this word My, &c.* Concerning the rest when we come vnto them. But as touching the word *Right*, whether it be added

l Abridgment of that Booke which the Minist. of Linc. Dioces. deliuered to his Maiestie, Decemb. 1 1605. Reprinted Ao 1617. p. 15.

ded or no, doubtlesse they are in the wrong. For if it bee so in the *Septuagint*, I meane in the *Greeke*, and indeed so it is, then is it not added, the Translators following them, and not the *Hebrew*. But suppose it be added, yet is there an additament of explication, which illightneth the meaning of the holy Ghost, as this doth in this place. Now God forbid that every such Addition should be that adding to the Scripture, which the Scripture forbids, and they intimate. Oh but it implyeth a Contradiction to that *Tenet* of ours concerning the *Certainty of Salvation*: for if a man may perish from the *Right Way*, then is he not certaine to persist in it, if not certaine to persist, then not certaine of his Salvation. Nay, but the meaning here is not, of them that are effectually called, and haue their Conversation in Holinesse (such as they are that from the Word of God haue that *Certainty*) but of *Christians* in generall, of whom some may perish indeed. I make no doubt but of all men liuing, *Protestants* are in the right. The *Faith* that we professe, is doubtlesse the *Right Way*. Howbeit, for many *Protestants* liue so loosely and licentiously as they doe, how are they likely to perish from this *Right Way*, and to come to vtter destruction both of Body and Soule.

m Ἐξ ἐλάσσονος. *Aquila.* Ps. 2. 12.

That which is here annexed, *If his wrath be kindled, yea but a little, blessed are all they that put their trust in him*: is a Caveat the Prophet giues, that they should not moue by their wicked behauiour the Sonne of God to Wrath or Anger. He saith not here as in another n place (and as every man is ready to say, and most of all they, to whom least of all it appertaineth) *The Lord is full of Compassion and Mercy: long suffering and of great Goodnesse*, and so forth. No, but, *If his Wrath be kindled, yea but a little*: and with that he makes a stop, a kind of *Aposiopésis*, o *Quid taceat incertum est*, wee knowe not what it is hee suppresseth, but he shuts vp all with this Conclusion, *Blessed are all they that put their trust in him*. It seemes,

n Ps. 103. 8.

o Quintil. Institut. l. 9. c. 3.

p Dr *Fentons* Persume against the Plague. p. A. 7. b.

p saith a worthy Divine that when the *Prophet* did but thus thinke of the *Wrath* of God, it put him into such a Passion, that as men astonished, and halfe frighted, vie to blesse themselues, so the *Prophet* here in this place.

q *Aug. in hunc Ps.*

S. *Austen* goes another way, and it is a good way too. *The Prophet*, q saith he, *saith not here, that they are safe and secure that put their trust in him, as if this onely were the profit that they reaped thereby, that when Others were punished, they should escape, but he saith they are* Blessed, *and in this Blessednesse is contained the Perfection and Consummation of all good things whatsoeuer, that possibly can betide the Soule of Man.* Indeed Gods publique Punishments *Plague, Famine, Sword*, and the like, sometimes light vpon the *Godly*, aswell as vpon the *Wicked*, and yet the *Godly* in midst of their *Miseries* are Blessed, and Happy notwithstanding. S. *Cyprian* hath an excellent saying to this purpose: *Some*, r saith hee, *are at a stand, for that the Plague now raging, laies hold on vs Christians, as it doth on the Heathen. As if Christians beleeued only to this purpose that they might with hearts ease in this present World be free from all aduersities; and inioy their time here with much Felicitie, and not rather after they had suffered here all Sorrowes whatsoever, be reserued for those Ioyes which are in the World to come.* No: a Man must make full account in this world to tast of Bitter and Sweet, that so he may say as S. *Austen* s saith, *Contendunt Lætitiæ meæ flendæ, cum lætandis Mœroribus, & ex qua parte stet victoria, nescio.* My *Reioycings* to be Sorrowed for, contend for superiority with my *Sorrowes* to be Reioyced at, and whether of which shall haue the Victory, I as yet knowe not.

r *Cyp. de Mortal.*

s *Aug. Confess. l. 10 c. 28.*

And thus are we come at length to the end of this *Second Psalme*. A *Psalme*, that besides the ordinary saying of it the First Day of the Moneth, is appointed to bee read in the Church at *Morning Prayer* on *Easter Day*. *Easter Day*, is the Day of our Saviours *Resurrection*, when triumphing over *Death* and *Hell*, hee began that spiritu-

ſpirituall Kingdome of his, that ſhall never haue end. And this *Pſame*, as it was in *Davids time*, a *Propheſie* thereof, namely that ſuch a thing was to be: ſo is it now in theſe times, a *Goſpell* (as it were) of the ſame, wherein *David* ſhewes no leſſe that ſuch a thing hath beene indeed, then did the *Evangeliſts* themſelues that wrote the *Story*. For what is this whole *Pſalme* but a *Comment*, as it were, on thoſe words of the Evangeliſt *S. Mathew*, [t] *All Power is giuen vnto me in Heaven, and in Earth*; and on thoſe of S. *Marke*, [u] *He that beleeueth, and is baptized, ſhalbe ſaued, but he that beleeueth not ſhall be damned*; and on thoſe of S[t] *Luke*, [x] *Thus is it written, and thus it behooued Chriſt to ſuffer, and to riſe from the dead the third day*: and on thoſe of S[t] *Iohn*; [y] *My Kingdome is not of this World: My Kingdome is not from hence*. True it is, that *David* here did in a literall Sence meane himſelfe, againſt him it was that the *Heathen* ſo furiouſly raged, and the *People* imagined ſo vaine things, howbeit *David* as he was herein a Figure of our Saviour CHRIST, ſo did he meane no doubt in this very *Pſalme*, our Saviour CHRIST to. Witneſſe the *Apoſtles* of our *Saviour*, who in the [z] Acts of the *Apoſtles* not only ſo tooke it, but the Apoſtle S[t] *Paul* alſo, in his Epiſtle to the [a] *Hebrewes*. Our *Saviour* then thus meant, and this *Pſalme* being an Exhortation vnto all ſuch as ſhould liue in our *Saviours* Time, that they ſhould all of them take ſpeciall notice of the Kingdome of our *Saviour*, and ſubmit themſelues wholly thereunto; now that the Kingdome is thus ſpread, and the whole World, as it were, in Beliefe, what better befitteth vs *Chriſtians*, then when wee ſolemnize ſuch Feaſts, to ſay this *Pſalme* amongſt the reſt, which ſorteth ſo exceeding well, both with the *Myſtery*, and the *Seaſon*.

[t] Mat. 28. 18.

[u] Marc. 16. 16.

[x] Luc. 24 46.

[y] Ioh. 18. 36.

[z] Act. 4. 21.

[a] Heb. 1. 5. 5. 5.

PSAL. III.

Domine quid.

1 LORD, *how are they increaſed that trouble me! many are they that riſe againſt me.*

2 *Many one there be that ſay of my ſoule: there is no helpe for him in his God.*

3 *But thou O Lord, art my Redeemer: thou art my Worſhip, and the lifter vp of my Head.*

4 *I did call vpon the Lord with my Voyce: and he heard me out of his holy Hill.*

5 *I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.*

6 *I will not be afraid for tenne thouſands of People: that haue ſet themſelues againſt me round about.*

7 *Vp Lord, and helpe me O my God: for thou ſmiteſt all mine Enemies vpon the Cheeke bone, thou haſt broken the Teeth of the Vngodly.*

8 *Saluation belongeth vnto the Lord: and thy bleſſing is vpon thy People.*

* * * * * * * * * * * * * * * * * *

THE ANALYSIS.

WHat occaſion the Prophet *David* had, of writing this *Pſalme*, is evident by the *Title*, as the *Title* is ſpecified in the *Hebrew*, and in ſome Tranſlations thereof. *Quomodò Ianua introducit in Domum, ſic Titulus*

tulus Psalmi introducit in Intellectum. As the Gate [a] saith *St Austen*, lets in to the House, so doth the *Title* of a *Psalme* to the Vnderstanding thereof. In the *Vulgar* it is thus: *A Psalme of David when he did flye from the Face of Absolon his Sonne.* The Story is in the Second of *Samuel*, and is in effect to this purpose. *Absolon*, wicked *Absolon* had made against his Father *David*, a maine Conspiracy. *Absolon* [b] saith the Scripture, *sent Spies throughout all the Tribes of Israel, saying, As soone as yee heare the sound of the Trumpet, then yee shall say, Absolon reigneth in Hebron.* *David* vpon the newes hereof, fled from *Ierusalem*, and betooke himselfe vnto the *Wildernes*, at which time, (as it is not vnlikely) he composed this *Psalme*.

[a] *Aug. de Verb. Apost. Ser. 20.*

[b] 2. Sam. 15. 10.

The *Psalme* is framed vnto God by way of Petition, that in regard his Enemies were so many, as it is in the *First* Verse; and so maliciously bent against him, as it is in the *Second*; and yet his Faith in God was very firme, as it is in the *Third* Verse; Againe in regard the Goodnes of the Lord had bene formerly such vnto him, that he never made his Prayer vnto him, but he was heard effectually, as it is in the *Fourth* Verse; and therefore still relyed on him with much Security, as it is in the *Fift*; and Confidence as in the *Sixt* Verse; his Petition, I say, is to God that he would now also deliuer him, as it is in the *Seuenth* Verse; especially, for he alone was able to effect it, as it is in the *Eight* Verse. And thus much of the *Analysis*.

VErse 1. *Lord, how are they increased that trouble mee: many are they that rise against mee.*] It was a memorable saying of King *Solomon*, [c] *When a mans Wayes please the Lord, hee maketh euen his Enemies to bee at peace with him*: and it is as true againe on the contrary, that when the *Wayes* of a man please not the Lord, he maketh euen his *Friends* to be at Enmity

[c] Prov. 16. 7.

mity with him. What wayes they were that *David* took, before these *Troubles* did befall him, is recorded in holy Writ: namely, first the *Way* of *Concupiscence*, then the *Way* of *Adultery*, next the *Way* of *Dissimulation*, afterward the *Way* of *Murther*, and how displeasing these *Wayes* were vnto the Lord, witnesse the Words of *Nathan* to *David*. *Thou* saith he, *hast killed Vriah the Hittite with the sword, and hast taken his Wife to be thy Wife, and hast slaine him with the Sword of the Children of Ammon. Now therefore the sword shall never depart from thy House, because thou hast despised me, and hast taken the Wife of Uriah the Hittite to be thy Wife. Thus saith the Lord, Behold I will raise vp Euill against thee, out of thine owne House, and I will take thy Wiues before thine Eyes, and giue them vnto thy Neighbour, and he shall lye with thy Wiues in the sight of this Sun. For thou didst it secretly, but I will doe this thing before all Israel, and before the Sun.* Hence then that *Encrease* of those that troubled him: hence those *Many* that rose against him. His complaint here in this place was not of the *Philistians*, the *Idumæans*, the *Moabites*, and such like, vtter Enemies to the Church of God, and consequently to himselfe, but of his *Subiects*, his *Servants*, his *Counsellers* of *Estate*, all in a manner falling from him, and adoring now the Sun rising, for so they tooke *Absolon* his *Sonne* to bee. In this his speech then, and in these words, is both *Admiration*, and *Astonishment*. *Admiration*, for that it was strange, that such great Frends a little before, should prooue such Enemies vnto him, and grow in a tryce from one Extreame vnto another: *Astonishment*, for that they were such as himselfe not long before, had promoted to the *Honours* and *Dignities* they did enjoy. But this is no new thing now-a-dayes, such vngratefull *Wretches* as these, the World hath such stoare of, as there be *Moats* in the Sun. Nay euen at that time it seemes they were so many, that *David* himselfe could not number them, onely the Scripture will enforme vs,

[d] 2 Sam. 12. 9.

(and

(and by that we may gueſſe the *Multitude* was exceeding great) in that no leſſe then [c] *Twenty Thouſand* of them were ſlaine in one Day. Beſides the *Captaine* and *Ringleader* of them *Abſolon* himſelfe, who how he was taken vp betweene the *Heauen*, and the *Earth*, Some ſay, by the *Haire*, the Scripture ſaith, by the *Head*, remaines a Spectacle for all vndutifull, and vngracious *Children* to their PARENTS, for euer to behold. It ſhall not bee amiſſe here to remember that *Epitaph*, or *Epigram*, which [f] *Pezelius* hath made vpon him.

[c] 2 Sam. 18. 7.

[f] *Strigelii Loc. Theolog. a Chriſtoph. Pezel. edit. Part. 3. p. 385.*

Degener immerito rapuiſti Sceptra Parenti,
O Iuvenis, Patriæ Peſtis acerba tuæ.
Digna tuis cœptis ſed Pœna ſecuta, vagantem
Frondibus arboreis implicuere Comæ.
Haſta Ioab *maduit forti vibrata Lacerto,*
Sanguine, transfixo Pectore, tincta tuo.
Has Scelerum Pœnas pulſo dedit ille Parente,
I nunc, & Patrijs inſidiare Bonis.

THE ENGLISH.

Diſloyall Princox, *Plague of native Soyle,*
Thou vndeſeruedly didſt Scepter wring
From Fathers *hand, and made the ſame thy Spoyle,*
When afterwards it did due Vengeance bring:
The Trees themſelues thee puniſht, for thy Haire
Tangled therewith, they hoyſt thee in the Aire.
Nor only ſo, but Ioabs *Dart beſide*
Eftſoones bereft thee of thy Lifes ſtrong Fort,
Into thy Bowels it did ſwiftly glide,
And made thy Bloud guſh forth in ample ſort.
Theſe were thy Puniſhments, this was thy Fate,
Goe now, and vndermine thy Fathers *State.*

But to returne againe to my purpoſe. This is the Firſt

Pſalme

Psalme of many others that haue the Word LORD in the Vocatiue, a Word so oftentimes vsed in all these Psalmes. It is in the Originall, that peculiar Name of GOD, consisting of foure Letters, commonly called Τετραγράμματον, whereof as many haue spoken much, so [g] *Drusius* hath written a whole *Treatise*, shewing that it is the proper Name of the DIVINE ESSENCE, and that it hath no proper *Vowels*, and therefore that it is left vnpronounceable, to shew the better that the *Essence* of God is incomprehensible. And yet where euer the *Iewes* found it, they tooke the *Vowels* either of *Adonai*, or *Elohim*, and so pronounced it. It is alwayes in our last Translation translated LORD, and the Word LORD is alwayes printed in Capitall Letters, but if it be the Word *Adonai* in the *Originall*, which signifies Lord to, or *Elohim*, then is it printed in smaller Letters. An example hereof we haue *Ps.* 8.1. *O LORD our Lord, how excellent is thy Name in all the Earth!* And indeed it was long agoe the Counsail of *Antonius Rodolphus Cevallerius* in an Epistle to the *Bishop* of *Eli* that then was, *B. Cox* (it should seeme) that where euer that Word of foure Letters was in the *Originall*, the Translation should be in [*] *Capitall Letters*, as [h] *Drusius* witnesseth in his foresaid Book, and our Translators haue most exactly obserued in our English Word LORD, throughout their whole Translation, not once naming the Word IEHOVAH, for ought I haue obserued, but only *Exod.* 6.3. & 17.15. And as our English Translators, so the *Septuagint* translate it to, as [i] *Zanchius* hath obserued. Indeed [l] *Illyricus* mislikes it, and saith that the Name DOMINVS, LORD, doth obscure the nature of that other Name, howbrit since the Apostles themselues as [m] *Calvin* obserueth, translated it by this Name to, Κύριος, *Dominus, Lord*, their Example in this case, may bee for vs a sufficient warrant. The Word is a Name of Relation, and doth intimate vnto vs, that there is a mutuall consequence, or a kind of dependance betweene GOD, and

[g] *I. Drusii Tetragram. c. 14.*

[*] *Characteribus maiusculis.*
[h] *I. Drus. lib. c 18.*

[i] *Zanch. de Nat. Dei, seu de divin. Attrib. l. 1. c. 17.*
[l] *Illyr. Clau. Script. Tract. de Rat. cognosc. sac. Lit. p. 45. & De Nomine Jehoua p. 622.*
[m] *Calv. Instit. l. 1. c. 13. §. 20.*

and him who ſtileth him LORD. Whereupon S^t *Auſten*, *As he cannot be a ſervant* [n] ſaith he, *that hath not a Lord: ſo cannot he be a Lord, that hath not a ſervant.* And *Thomas Aquinas* to this purpoſe, *Deus non fuit Dominus antequam habuit Creaturam ſibi ſubiectam.* *Though GOD* [o] ſaith *Aquinas be before his Creatures: yet foraſmuch as in the ſignification of Lord, it is comprehended that he hath a ſervant: and ſo contrariwiſe, theſe two Relations*, Lord, *and ſervant, are by nature extant together, therefore GOD was not the Lord, before he had the Creature ſubiect vnto him.* He, that will ſee more in this caſe, I refer him to that Queſtion [p] handled by *Zanchius*, *That ſeeing God is euerlaſting, and immutable, and nothing happeneth to him anew, whether there be any Names that ſo agree vnto him by reaſon of Time, that they could not be his Names from euerlaſting.* In the handling of which Queſtion hee ſheweth how S^t *Auſten* diſcourſed like an *Orator*, *Aquinas* like a *ſchooleman*, vpon one and the ſelf-ſame Point. But now to the *Many* here, *Many are they that riſe againſt me.*]

[n] *Aug. de Trin. l. 5. c. 16.*

[o] *Aquin. Sum. Part. 1. Qu. 13. Art. 7. Ad Sextum.*

[p] *Zanch. de Nat. Dei. l. 1. c. 10.*

Many in this Verſe, and *Many* in the next, whereby we may perceiue that it is not alwayes the ſafeſt way that *Many* goe. Whereupon S^t *Auſten*, *Eſteeme not of their nomber* [q] ſaith he, *I grant they are Many, who is able to nomber them? Few they are that goe the ſtraight way. Bring me hither the Skales, begin to weigh, ſee what a deale of Chaffe is heyſed vp in one Skale, againſt a few Barley Cornes in the other.* And againe in another place, [r] *The Church was ſometimes in* Abel *alone, and* Abel *was ouercome by his wicked, and diueliſh Brother* Cain; *The Church was ſometimes in* Enoch *alone, and* Enoch *was tranſlated from the Society of the Wicked; The Church was ſometimes in* Noahs Houſe *alone, and* Noah *endured all thoſe that periſhed by the Deluge; The Church was ſometimes in* Abraham *alone, and we are not ignorant what Wrongs the Wicked did vnto him; So likewiſe the Church was ſometimes in* Lot, *his Brothers Sonne, and onely in his Houſe, amidſt the whole City of Sodom,*

[q] *Aug. in Pſ. 39.*

[r] *Aug. in Pſ. 128*

dom, and he bare with the Iniquities of the Sodomites so long, till at length God deliuered him from the midst of them. Thus *Nazianzen*, speaking of his owne Time, *Where are they now* [r] saith he, *that vpbraid vs with our Poverty, and boast so much of their owne Wealth? who define a Church by Multitude, and contemne a smal Sheepfold.* Last ly, St *Chrysostome, I pray you* [t] saith he, *what profit or advantage is it, to be rather a great deal of Chaff, then a few pretious Stones? Multitude consisteth not in the quantity of number, but in the quality, and efficacy of Vertue?* Elias *was onely one, and the whole World it selfe was not worthy to bee weighed with him.* Thus the Fathers, and yet [u] saith *Bellarmine*, *The fourth Note, or Marke of the Church, is Amplitude, or Multitude, and Variety of Beleeuers.*

[r] *Greg. Naz. ad Arian. & de seipso. Orat. 24.*

[t] *Chryss. ad Pop. Antioch. Hom. 40.*

[u] *Bell. de Eccles. Milit. l. 4. c. 7.*

Verse 2. *Many one there be that say of my soule: there is no helpe for him in his God.*] Wee saw in some sort the *Many* before, but now we see them farre better, in that we not see them onely, but heare them. According as *Socrates* to one that stood mute before him, *Loquere, vt te videam*, Speake [x] saith he, that I may see thee. Indeed *Speech* as [y] said *Democritus*, *is the Shadow of Action*: or the *Image*, and *Representation of our Workes*, as [z] *Solon* was wont to say, and *Seneca* to this purpose, [a] Such is Mans *speech* as is his Life. *Non potest alius esse Ingenio, alius Animo color.* He maketh instance in no worse Man then *Mecanas* himselfe, and an hundred pities it was, that so good a Man in one respect, was so bad in so many. The Prophet here sees them no man better, and therefore describes them by the impiety of their Words. First concerning the Word *soule*, *soule* in holy Scripture is taken diverse and sundry wayes. It is taken for the whole Man consisting of *Body* and *Soule*. So the Prophet *Ezechiel*, [b] *The soule that sinneth, it shall dye.* It is taken for the *Will* and *Affections*, whereof the *soule* is the Seat, so is it said in holy Scripture, that the *soule* of *Ionathan* was [c] knit with the *soule* of *David*. But here in this place it is taken for

[x] *Eras. Apopth.*
[y] *Plut. de Lib. educand. Laert. in Democrit.*
[z] *Laert. in Solon.*
[a] *Senec. Epist. l. 10. ep. 115.*

[b] *Ezech. 18. 20*

[c] *1. Sam. 18. 1.*

Life,

Life, and his Enemies now thought that they had him at such a lift, that *Safety* it selfe could not haue saued him. Witnesse their very Words, *There is no helpe for him in his God.* What? not for *David*? what? not in *God*? what? not in his *God*? Sathan himselfe durst neuer haue said it, and shall his Miscreants speake that which Sathan dares not? But why *no Helpe*? why not for *David*? why not in *God*? why not *in his God*? Why? but for they saw forsooth themselues so Many, they saw *Davids* Friends so few. *Davids* Army in respect of them, were like *two litle*[d] *Flocks of Kids*, they themselues filled a whole Countrey. I told you in the Verse before, that we might guesse how great an Army *Absolon* had, when two and twenty Thousand of them were slaine. An Army consisting of 30000 *Foote*, and 4000 *Horse* is sufficient some[e] say, for the execution of any worthy Enterprize whatsoeuer. Nay the *Cardinall* of *Sion* was wont to[f] say, that an Army of 40000 *swissers*, was a Power able to meet in the field with the whole residue of the World, joyned in one strength. By much likelyhood *Absolons* Army came not much short of the greater of these two Nombers. What *Davids* was, the Scripture tels vs not, onely *Iosephus* enformes vs in the Greek that it was but 4000, I say in the Greek, for that the *English Iosephus* so much mistaketh, & readeth 40000. Now being but 4000, & his Enimies so many, & calling to mind our *saviours* [h] Proportion of *Ten*, to meet with *Twenty Thousand* how vnequall it is, well may we thinke they had cause to be so confident, and to think but meanly of *David*, but to thinke as meanely of *Davids* God to, and that he could not, or would not helpe, it was *Blasphemy* to say he could not, and to say he would not, *Incredulity*. And was not all this verified in our SAVIOVR vpon the Crosse? It is the Obseruation of *Arnobius*, *What say they here which the Iewes said not*, [i] *He trusted in God, let him deliuer him now if he will haue him.* But what sayth *David* to all this? was he of the same mind? Nay: for it followeth:

[d] 1 Kings 20. 27.

[e] Gener. Hist. of Spaine, transl. by Mr Grimst. l. 28. p. 1057.

[f] *Guicciard. Hist. l.* 12.

[g] περὶ πτερυγιοῦ. *Ioseph. Antiq. l.* 7. *c.* 9.

[h] Luc. 14. 31.

[i] Mat. 27. 43.

Verse 3. *But thou O Lord art my Defender, thou art my Worship, & the Lifter vp of my Head.*] *Faith*, [m] saith the Apostle S[t] *Paul, is the Substance of things hoped for, the Evidence of things not seen.* Loe here the force of *Faith*, which whatsoeuer Men, or Divels say to the contrary, is fixed in God aboue, and assureth it selfe of those things which are not as yet seene. He had scarcely retyred himselfe in these his *Meditations* vnto God, whenas immediatly he began to feele a secret working of the *Spirit*, and an invisible presence of God aboue. *David* could not but remember how he had betaken himselfe to his heeles, and how hee did flye from *Absolon*, and yet hee here acknowledgeth God his *Defender*; he was not ignorant how full of Infamy and Obloquie he was, and yet hee here acknowledgeth God to be his *Worship*; lastly hee lyes prostrate as it were, and groueling on the Ground, and yet he acknowledgeth God to be the *Lifter vp of his Head*, that is, as [n] *Drusius* obserues, to make him goe with a glad and merry countenance, opposite whereunto is that of God to *Cain*, [o] *Cur concidit Vultus tuus?* why is thy Countenance fallen, that is, why goest thou so sad and heavily? Thus whatsoeuer befell *David*, he had by *Faith* a Salue, and Remedy for the same. Oh the excellency of *Faith*! the invincible Strength & Force thereof? *These bodily Eyes* [p] saith *Chrysostome, that see things visible, cannot possibly doe so much as the Eyes of the Spirit may. For the Eyes of the Spirit are able to see the things that be not seene, and that haue no being at all.* And againe in an other place, *The Eyes of the Mind* [q] saith he *notwithstanding they find Walls, or Mountaines, or the Bodies of the Heauens themselues opposed against them, yet they for all that, will easily passe them through.*

[m] Heb. 11. 1.

[n] *Drus. Observat. l. 3. c. 5.*

[o] Gen. 4. 6.

[p] *Chrys. in Gen. Hom. 10.*

[q] *Chrys. de Verb. Esaiæ* Vid. Dom. *Hom. 3.*

Vers. 4. *I did call vpon the Lord with my Voice, and he heard me out of his holy Hill.*] We saw in the Verse before the Excellency of *Faith*, we may see in this Verse the Excellency of *Prayer*. *David* was now at Deaths doore, chased

chaſed out of his owne Kingdome, robd and bereft of his Royall Dignitie, forſaken of his Frends and Familiars, his Enemies rayling on him, his own Sonne ſeeking his Life, and yet he for all this giues himſelfe vnto *Prayer*. That time which others would wholy haue beſtowed, or in breathing out Slaughter and Revenge; or in giuing the bridle to the Tongue, in *Curſing*, and wicked *Speaking*, and *Rayling* on their Enemies, hee ſpends in his *Soliloquies* vnto God, and in his *Meditatio-s* vnto him, accordingly as he ſaith in another of his [r] Pſalmes, *For the Loue that I had vnto them, loe they take now my contrary part, but I giue my ſelfe vnto Prayer.* [r] Pſ.109.3.

But it is here ſaid hee did call vpon the *Lord with his Voice*, intimating that his *Prayer*, was not *Aſſentall*, but *Vocall*, and ſo indeed oftentimes ought Prayer to bee. *The e is*, [ſ] ſaith Peter Martyr, *no need at all of Voice, when we make our priuate Prayers vnto God, in regard that God heareth, and beholdeth our Hearts, and Minds. And yet ſometimes*, ſaith he, *it may be vſed to very good purpoſe, becauſe it may fall out that we may languiſh in our Prayers, & our Minds may be wearied, which the Voice againe will refreſh, and giue thereunto a new Vigour.* It followeth, *And he heard me out of his Holy Hill.*] [ſ] P. *Martyr in* 1. *Sam.* 1.12.

The *Hill* here meant was Mount *Sion*, whereupon was placed at that time the *Arke* of the Lord. The Story is [t] recorded in the Second of *Samuel*, where we ſhall read, that whenas *David* flew from *Abſolon*, the *Levites* went with him, and *Abiathar* the Prieſt, and carried the *Arke* with them. Howbeit *David* in many reſpects would none of all this, and therefore cauſed them to returne againe to the City of *Ieruſalem* where *Sion* was. This that here then he ſaith in theſe words, is to this effect, that howſoever by diſtance of Place hee was depriued of the ſight of the *Arke*, yet was that no cauſe at al, but that th- Lord might giue him the hearing, he being [u] *Nigh* to al ſuch as call vpon him faithfully. Why *Holy Hill*, ſee [x] before. [t] 2.Sam.15.25. [u] Pſ.145.18. [x] *Expoſit. in Pſ.* 2.6.*p* 41.

Verſe. 5. *I laid me downe and ſlept, and roſe vp againe, for the Lord ſuſtained me.*] *Philip* King of *Macedon* hauing ſlept a ſound ſleepe, and waking at the laſt, and ſeeing *Antipater* by him, *No marvell*, [y] quoth he, *I ſlept ſo ſoundly, ſeeing* Antipater *was by, and watched.* It had not like to haue fallen out with King *Saul* ſo well, when he on a time fell aſleepe, howſoeuer *Abner* was neere him that loued him as well as euer *Antipater* did King *Philip*. But no ſuch Keeper indeed as the Lord God of Hoaſts, not *Abner*, not *Antipater*. Had [a] *Siſera*, and [b] *Holofernes*, ſo beene kept, they had not miſcarryed as they did. Not a Night goes over our heads, but it may be our owne caſe, ſuch a Death, or ſuch like. But as our Enemie ever watcheth to play *Iael*, or *Iudith* with vs, ſo he that keepeth *Iſrael*, he that keepeth vs, [c] *will neither ſlumber, nor ſleepe.* It is ſtrange how the Lord of Heauen hath kept Many of his Seruants whenas they were in a dead ſleepe, and none by to watch them, but onely the *Murtherers* themſelues. I haue read of One in *Queene Maries* time (whom ſince I had good cauſe to knowe, as being betweene vs both (to ſpeake in S. *Ieroms* words) *Nomina Pietatis, Officiorum Vocabula, Vincula Naturæ, ſecunda poſt Deum Fœderatio*, that being on a time in bed in an *Inne*, and One that had beene his *Seruant* lying neere vnto him, & comming at Midnight to haue murthered him, the Maſter was dreaming at that inſtant, that the *Bed*, whereon he lay was all on *Fire*, whereat ſtarting vp, and crying to God for help, the *Murtherer* was ſo affrighted, that he deſiſted from his purpoſe, craued pardon for the attempt, and preſently reuealed to him who they were that ſet him on worke. But concluding this point with that of *Moſes*, [e] *The Lord is my Strength, and Song, and he is become my Saluation: he is my God and I will prepare him an Habitation, my* FATHERS *God, and I will exalt him*, I returne vnto my purpoſe.

[y] *Plutarch. Apoph.*

[z] 1. Sam. 26. 15

[a] Iudg. 4. 21.

[b] Iudyth. 13. 8.

[c] Pſ. 121. 4.

[d] *Hieron. de Vitand. ſuſpect. Contubern.*

[e] Exod. 15. 2.

The Prophet could not better make knowne vnto vs the tranquillitie of his minde amidſt the many dangers he

he was in, then by these effects hee here tells vs, of *Lying downe*, and *Sleeping*, and *Rising vp againe*. For as when the minde of Man is much troubled by reason of any imminent danger, or hee goes not to Bed at all, or if he goes, he sleepes not soundly: so if so he nothing trouble him, then doth he freely take his rest, and much refreshed by that rest, hee riseth againe with much alacritie. *When thou liest downe,* [f] saith Solomon, *thou shalt not be afraid: yea thou shalt lye downe, and thy sleepe shall be sweet.* This sweetnesse of Sleep, as it is not the meanest of those Blessings that God bestoweth on vs, and many would giue much for the purchasing thereof, so the [g] Poet describes it accordingly,

Somne quies rerum, placidissime Somne Deorum,
Pax animi, quem Cura fugit, qui corpora duris
Fessa ministeriis mulces, reparasq; Labori,

and so forth. But the Prophet here, not only slept, but rose againe, which *sleeping* of his, and *Rising againe* hee ascribeth to the Lord. And indeed as S. *Austen* [h] speaketh *Nonne multi sani dormierunt & obduruerunt?* Haue not many gone to Bed safe and sound, and beene found stark dead by the Morning? What need wee Examples of old, as the [i] *First Borne* of the Egyptians, Saraes [l] *Seaven Husbands*, the whole [m] *Camp* of the *Assyrians* being an *Hundred, Fourescore*, and *Fiue Thousand*, I suppose no Man liuing but may call to mind some one Acquaintance or other, that hath miscarried in this kinde. Now for it may be any mans case, which hath beene the case of so many, hence is it that our *Mother* the CHVRCH teacheth all and every of her Children to pray against suddaine Death, importing therein, as that Worthy [n] Deuine obserueth a twofold Desire. *First*, that Death when it commeth may giue vs some conuenient respite: or *secondly*, if that be denied vs of God, yet we may haue wisdome to prouide alwaies before hand, that those Evills overtake vs not, which Death vnexpected doth vse to bring vpon careiesse

[f] Prov. 3. 24.
[g] Ovid. Met. l. 11.
[h] *Aug. Hom.* 28 *Vid. Greg. in Evang. Hom.* 1.
[i] Exod. 12. 30.
[l] Tob. 6. 13.
[m] 2. King. 19. 35.
[n] M. Hooker *Eccles. Pol. l.* 5. §. 46.

careleſſe Men, and that although it be ſuddaine in it ſelfe, nevertheleſſe in regard of our prepared minds it may not be ſuddaine. And here I cannot but remember that thrice worthie° *Doctor* in his Faculty, & as worthy a *Gouernour* in the Vniverſity, the Right Worſhipfull Mr Dr *Blencow* forty yeares Provoſt of *Oriel Colledge*, who died thus ſuddainely (vntimely to many) moſt vntimely to my ſelf) and yet to whom in regard of his prepared minde appearing by his laſt *Will* and *Teſtament*, Death no doubt was not ſuddaine. Hee had the firſt two Letters of both his Names who ſome 300 yeares before, was the *Firſt Provoſt* of that *Houſe*, and a moſt principall Benefactor, inſomuch that vpon the Death of the *Latter*, theſe *Verſes* were made on Both.

° He died Ian. 25. 1617. according to the *Churches* Computation, otherwiſe 1618, and gaue aboue a 1000 Pound towards the new Building of the Forefront of the *Colledge*.

A.B. *Præpoſitus* primus, *ſed &* Vltimus A.B.
Auſpicium Tecto *magnum* EDOVARDE *tuo.*
Ambos *quos viatt diſtunctos Neſtoris Ætas,*
Ædificatores *nunc habet vna Domus.*
Vna Domus Terris habet illos, vnica Cælis,
Copula ter felix CŒLO, *eademq;* SOLO.

THE ENGLISH.

That A.B. *ſtood for Provoſt* Firſt,
and for the Laſt *likewiſe,*
P EDWARD: *it ſhewed vnto thy* Houſe,
what Fortune ſhould ariſe.
Thoſe TWO *whom ſpace of Hundred yeares,*
thrice told, did ſo much ſeuer,
One Houſe holds Both, Both Builders *are,*
and Both *ſhe holds together.*
One Houſe in Earth, in Heauen one Houſe,
neither holds one alone,
Thrice happy Couple whom both HEAVEN
and EARTH *thus ioine in one.*

P K. Edw. the *Second*, Founder of ORIEL *Colledge* Adam Brown, *Almoner* to the King, the firſt Provoſt thereof.

But

But to returne to my purpose.

Having thus farre spoken of this *Fift* Verse, I might seeme to haue done with it, and not to need to goe any farther, but that there are of the *Fathers* that seeme to see more therein, then as yet we haue seene. *Arnobius*, and S. *Austen*, they see in these words our Saviours *Passion*, & his *Resurrection* both. *Our Saviour*, [q] saith S. *Austen*, *tooke his rest with the Sleepe of his Passion, that his Spowse the Church might then be framed, and fashioned to him, which Sleepe of his he thus singeth in the ditty of the Prophet*, I laid me downe and slept, and rose vp againe, for the Lord sustained me. Nay vpon this very ground S. *Austen* [r] saith it more appertaineth to the Person of Christ, then it did to the Person of *Dauid*. *Iesus*, [s] saith *Arnobius*, *cried with his voice vnto God, and he was heard, insomuch that hee esteemed of Death as of a Sleepe. From whence arising, he feared no more but now vpon Corruptible putting on Incorruptible, and vpon Mortall, Immortality he feares not* Thousands of People that set themselues round about him. And so indeed it here followeth.

[q] *Aug. de Gen. cont. Manich. l.2 c.24.*

[r] *Aug. in hunc Ps.*

[s] *Arnob. in hunc Ps.*

Verse. 6. *I will not bee afraid for Tenne Thousands of People, that haue set themselues against me round about.*] An excellent Fruit of an excellent Faith: Boldnesse and vndaunted Courage against all Opposition whatsoever. Such a Courage had *Elisha*, who when his Servant saw such a mighty Hoast compassing the City where his Master was, and thereupon fell a crying: *Feare not*, [t] saith *Elisha, for they that be with vs are moe then they that bee with them. Ezechiah* vpon the like words, concerning the King of *Assyria*, yeelds his reason, *With him is an Arme of Flesh*, [u] saith he, *but with vs is the Lord our God to helpe vs and to fight our Battails*. So the Apostle [x] S. *Paul*, *What shall we then say to these things? If God be for vs who can be against vs?* And again a litle after, [y] *Who shal separat vs from the loue of Christ? shal Tribulation, or Distres, or Persecution, or Famin, or Nakednes, or Perill, or Sword? Nay in all these things*

[t] 2. King. 6. 16.

[u] 2. Chron. 32. 7.

[x] Rom. 8. 31.

[y] V. 35.

we are more then Conquerers, through him that loued vs. As if all thoſe had beene but Fleabytings. But then in a ſtrain beyond all admiration; *I*, ſaith he, *am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Which yet notwithſtanding is not ſo to bee vnderſtood, as if the Godly Man were thus continually couragious in this ſort: *Pray for me,*[z] ſaith Father *Latimer*, in his Conference with *Ridly*, *for I am ſometime ſo fearefull that I would creepe into a Mouſe-hole, ſometimes God doth viſit me againe with his Comfort. So he commeth and goeth, to teach me to feele and to knowe mine Infirmitie, to the intent to giue Thanks to him that is worthy, leaſt I ſhould rob him of his due as many doe, and almoſt all the World.* Thus was it with our Prophet himſelfe, who as couragiouſly as hee ſpeaketh here, is elſewhere in his Booke of Pſalmes in Father *Latimers* Tune and Taking. As,[a] *Why art thou ſo full of heavineſſe O my ſoule, & why art thou ſo diſquieted within me?* And againe,[b] *Why art thou ſo vexed O my ſoule, and why art thou ſo diſquieted within mee?* And againe the third time,[c] *Why art thou ſo heavy O my ſoule: and why art thou ſo diſquieted within me?* Like our Saviour in the Garden,[d] *O my Father if it be poſſible, let this Cup paſſe from me, neverthleſſe, not as I will but as thou wilt*; And againe, [e] *O my Father, if this Cup may not paſſe away from mee, except I drinke it, thy will be done*: and hee prayed the [f] third time, ſaying the ſame words. But to returne vnto my purpoſe.

[z] *Act and Mon. edit. 4. p. 1724. col. 1.*

[a] Pſ. 42. 6.

[b] V. 14.

[c] Pſ. 43. 5.

[d] Mat. 26. 39.

[e] V. 42.

[f] V. 44.

Our Prophet here thus couragious what is it that hee doth? Doth he now ſet downe and reſt him, and makes no more adoe? Nay but he prayes to be holpen notwithſtanding, he giue not over *Prayer*, and therefore ſaith as here it followeth,

Verſe. 7. *Vp Lord and helpe me, O my God, for thou ſmyteſt*

smyteſt all mine Enemies vpon the Cheeke-bone, Thou haſt broken the Teeth of the Vngodly.] Firſt in that the Prophet here, ſo particularly ſpeakes of God, in calling him his God, and ſaying *O my God*, it is partly the Fruit of Faith and Loue, partly in anſwere to his Aduerſaries. Firſt concerning that Fruit. *God,* [g] ſaith *S. Auſten, is the God of all, and yet I wot not how, a Man ſhall hardly dare to ſay* MY GOD, *vnleſſe it be ſuch an one as beleeueth in him, and alſo loueth him, ſuch an one ſaith* [MY GOD] *Thou, whoſe thou thy ſelfe art, haſt made him thine. This it is that hee doth loue. Thou in the ſweetneſſe of thy affection, and vpon the confidence of thy Loue ſaiſt,* DEVS MEVS, MY GOD, *Thou ſaiſt it ſecurely, thou ſaiſt it truely, becauſe he is thine indeed, and yet thou haſt not made him that he is not others too. For thou vſeſt not to ſay (in particular ſort)* MY GOD, *as thou vſeſt to ſay, My Horſe. The Horſe that is thine, is no other mans beſides. God is not only thine, but his beſides that ſaith as thou doſt,* DEVS MEVS, MY GOD. So S. Chryſoſtome, *It is the manner of the Prophets,* [h] ſaith he, *to ſay,* MY GOD, *notwithſtanding hee is the God of all the World. But thus is the ſpeciall and ſingular office of Loue of things common to make them proper.* So S. *Bernard*, who ſpeaking of the Prophets appropriating of God vnto himſelfe in another of his Pſalmes, *Here the Prophet,* [i] ſaith he, *ſaith* MY GOD, *but why not, OVR GOD? Becauſe as touching Creation, Redemption, & all the reſt of thoſe his other like Benefits beſides, he is the God of all, but as touching their Temptations, every one of all the Elect hath him as it were peculiar to himſelfe. For he is ſo ready to raiſe vp every one that falleth, and to recall him againe, that ſtreth from him, that it ſeemes hee leaues all other, and addicts himſelfe to one alone.* To this purpoſe S. *Auſten, O Gracious Omnipotent,* [l] ſaith he, *who ſo cureſt every of vs, as if thou only curedſt him, and cureſt all in generall, as if all were but one in particular.*

[g] *Aug. de Doct. c. 16.*

[h] *Chryſ. in Gen. Hom. 34.*

[i] *Bern. in Pſ. Qui habitat. Ser. 2.*

[l] *Aug. Confeſſ. l. 3. c. 11.*

But that the Prophet here ſaith, *O my God*, it is partly

we are more then Conquerers, through him that loued vs. As if all thoſe had beene but Fleabytings. But then in a ſtrain beyond all admiration; *I*, ſaith he, *am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Which yet notwithſtanding is not ſo to bee vnderſtood, as if the Godly Man were thus continually couragious in this ſort: *Pray for me,*[z] ſaith Father *Latimer*, in his Conference with *Ridly*, *for I am ſometime ſo fearefull that I would creepe into a Mouſe-hole, ſometimes God doth viſit me againe with his Comfort. So he commeth and goeth, to teach me to feele and to knowe mine Infirmitie, to the intent to giue Thanks to him that is worthy, leaſt I ſhould rob him of his due as many doe, and almoſt all the World.* Thus was it with our Prophet himſelfe, who as couragiouſly as hee ſpeaketh here, is elſewhere in his Booke of Pſalmes in Father *Latimers* Tune and Taking. As,[a] *Why art thou ſo full of heavineſſe O my ſoule, & why art thou ſo diſquieted within me?* And againe,[b] *Why art thou ſo vexed O my ſoule, and why art thou ſo diſquieted within mee?* And againe the third time,[c] *Why art thou ſo heavy O my ſoule: and why art thou ſo diſquieted within me?* Like our Saviour in the Garden,[d] *O my Father if it be poſſible, let this Cup paſſe from me, neverthleſſe, not as I will but as thou wilt*; And againe, [e] *O my Father, if this Cup may not paſſe away from mee, except I drinke it, thy will be done*: and hee prayed the [f] third time, ſaying the ſame words. But to returne vnto my purpoſe.

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Our Prophet here thus couragious what is it that hee doth? Doth he now ſet downe and reſt him, and makes no more adoe? Nay but he prayes to be holpen notwithſtanding, he giue not over *Prayer*, and therefore ſaith as here it followeth,

Verſe. 7. *Vp Lord and helpe me, O my God, for thou ſmyteſt*

smyteſt all mine Enemies vpon the Cheeke-bone, Thou haſt broken the Teeth of the Vngodly.] Firſt in that the Prophet here, ſo particularly ſpeakes of God, in calling him his God, and ſaying *O my God*; it is partly the Fruit of Faith and Loue, partly in anſwere to his Aduerſaries. Firſt concerning that Fruit. *God,* [g] ſaith S. *Auſten, is the God of all, and yet I wot not how, a Man ſhall hardly dare to ſay* MY GOD, *vnleſſe it be ſuch an one as beleeueth in him, and alſo loueth him, ſuch an one ſaith* [MY GOD] *Thou, whoſe thou thy ſelfe art, haſt made him thine. This it is that hee doth loue. Thou in the ſweetneſſe of thy affection, and vpon the confidence of thy Loue ſaiſt,* DEVS MEVS, MY GOD, *Thou ſaiſt it ſecurely, thou ſaiſt it truely, becauſe he is thine indeed, and yet thou haſt not made him that he is not others too. For thou vſeſt not to ſay (in particular ſort)* MY GOD, *as thou vſeſt to ſay, My Horſe. The Horſe that is thine, is no other mans beſides, God is not only thine, but his beſides that ſaith as thou doſt,* DEVS MEVS, MY GOD. So S. Chryſoſtome, *It is the manner of the Prophets,* [h] ſaith he, *to ſay,* MY GOD, *notwithſtanding hee is the God of all the World. But this is the ſpeciall and ſingular office of Loue of things common to make them proper.* So S. *Bernard*, who ſpeaking of the Prophets appropriating of God vnto himſelfe in another of his Pſalmes, *Here the Prophet,* [i] ſaith he, *ſaith* MY GOD, *but why not, OVR GOD? Becauſe as touching Creation, Redemption, & all the reſt of thoſe his other like Benefits beſides, he is the God of all, but as touching their Temptations, every one of all the Elect hath him as it were peculiar to himſelfe. For he is ſo ready to raiſe vp every one that falleth, and to recall him againe, that ſtreth from him, that it ſeemes hee leaues all other, and addicts himſelfe to one alone.* To this purpoſe S. *Auſten, O Gracious Omnipotent,* [l] ſaith he, *who ſo cureſt euery of vs, as if thou only curedſt him, and cureſt all in generall, as if all were but one in particular.*

[g] *Aug. de Ordi. c. 16.*

[h] *Chryſ. in Gen. Hom. 34.*

[i] *Bern. in Pſ. Qui habitat. Ser. 2.*

[l] *Aug. Confeſſ. l. 3. c. 11.*

But that the Prophet here ſaith, *O my God*, it is partly

as I said, in answere to his Adversaries. His Adversaries had said before, *There is no helpe for him in his God:* whereupon the Prophet in this place, *Vp Lord, and helpe me O my God.* As if so be he had said, it toucheth now thine own Honour. Thy owne *Might*, and *Maiestie*, and *Power* is now called in question. They seeme to acknowledge thee a *God*, for they say thou art *My God:* but *Power* they acknowledge none in thee, none at all, for they say there is no Help in thee, *Vp* therefore, and *Helpe me, O my God.* But now concerning the Words, *Vp Lord.*

First, what the Prophets meaning may here be, by saying *Vp Lord*, we may gather by another place. For in an [m] other of his Psalmes, speaking in these words, *Vp Lord, why sleepest thou, awake and be not absent from vs for ever:* he may be thought to intimate that the Lord by reason of differring his Helpe, had beene as it were asleepe. And yet himselfe knewe full well, and profest it accordingly, that *He that keepeth Israel* (and who are the true *Israel*, but the [o] *Godly*) *shall neither slumber nor sleepe.*

[m] Ps. 44. 23.

[n] Ps. 121. 4.
[o] Gal. 6. 16.

Secondly, whereas he saith, *Vp Lord*, it is to be observed, that he goeth not to *Saints* for helpe, but directly to the LORD, a point of Divinity which the Church of *Rome* will in no wise learne. No doubt *Abraham*, *Isaac*, *Iacob*, and *Moses*, were for *Saints* as much accounted of by our Prophet, as euer *Peter*, and *Iames*, and *Iohn*, and the Blessed VIRGIN in the estimation of Christians could haue beene, yet goes our Prophet to none of them all, but directly vnto God. *I will lift vp mine Eyes to the Hills* [p] saith he, *from whence commeth my helpe. Mine helpe commeth euen from the Lord, which hath made Heauen and Earth.* And againe, [q] *Whom haue I in Heaven but thee: and there is none vpon Earth that I desire in comparison of thee.* If the holy *Angels* and *Saints* in Heaven were at all to bee implored, [r] why did not *David* in all his *Psalmes* implore their helpe? The Apostle St *Paul* stood in need of other mens *Prayers*, and therefore craueth the helpe

[p] Psal. 121. 1.

[q] Psal. 73. 24.

[r] *Vid* D. *Abbots* True Ancient Rom. Cath. Part. 1. p. 356.

helpe of the [f] *Romans*, and hopeth by the helpe of the [t] *Corinthians* Prayers, to bee deliuered from great dangers: but did he euer desire the helpe of the *Saints* that were dead, as more charitable and desirous of Gods Honour, and our spirituall Good, more forward to pray for vs, and more gracious in Gods sight to obtaine our Requests? No, he knew no such *Prayers*; who no doubt had hee known them, would haue imparted them to the Church, no man sooner. I could in this case produce [u] St *Austen*, [x] *Origen*, [y] *Theodoret*, and [z] *Tertullian*, but I had rather send you vnto [a] *Him*, who produceth them at large, and discourseth so learnedly of them in his *Answere* to *D. Bishops* Epistle to the King.

[f] Rom. 15.30.
[t] 2. Cor. 1. 11.
[u] *Aug. in Ps. 64 & cont. Epist. Parmen. l. 2. c. 8.*
[x] *Orig. cont. Cels. l. 8.*
[y] *Theodoret. in Coloss. c. 2.*
[z] *Tertul. de Trin.*
[a] *Vid. D. Abbots* Answere to D. Bishops Epistle to the King. §. 9.

But how comes it to passe, that hauing said in the *Fourth* Verse before, *I did call vpon the Lord with my voice, and he heard me out of his holy Hill*? And againe in the *Fift* Verse, *The Lord sustained me*? And againe in the *Sixt* Verse, *I will not be afraid for tenne Thousands of People that haue set themselues against me round about*: how comes it to passe, I say, that here in this place he seemes to be somewhat diffident, *Vp Lord, and helpe me*, as if now, very now, he were afraid to loose his Life. The Answere is, that the Security which the Godly haue amidst their Troubles, and a Contempt in some respects of the Life they here enjoy, and the Petitions in this kind of sauing the same Life, if it stand with Gods Pleasure, may well accord and agree together. For although they are farre in loue with the Life that is to come, insomuch that they may say as [b] *Lelius* in *Tully*, *Quid morer in terris*? why stay I longer on the Earth? or with the Apostle St *Paul* rather, [c] *I haue a desire to depart, and to be with Christ*: yet cast they not off all care concerning this Life. They know that this Life present is a singular Gift of God, and that it is against all good Military Discipline, to leaue their [d] *Station*, before their *Generall* discharge them. In which case *Paul* himselfe who contemned

[b] *Tul. Som. Scip.*
[t] Philip. 1. 23.
[d] *Retinendus Animus in custodia Corporis, nec iniussu eius, a quo ille est nobis datus, ex hominum vita migrandum est, ne quorum humanum assignatum a Deo defugisse videamini.* Tul. Som. Scip.

ned his *Life* no man more, would be beholding to a [e] *Basket* to saue it: and *David* to saue his *Life*, would be beholding vnto [f] *Madnes*, at least wise to a dissembling and counterfaiting thereof. *Eliska* bade [g] shut the Doore when a Messenger came from the King to take away his *Life*: who before, when *Horses*, and *Charets*, and a great *Hoast* compassed the Place where he was, and purposed to take him, *Feare not* [h] saith he to his Servant who was much affrighted therewith, *for they that bee with vs, are more then they that be with them.*

e 2. Cor. 11. 33.
f 1. Sam. 21. 13.
g 2. Kings 6. 32.
h Verse 16.

But why cryes the Prophet here for *Helpe* vnto the Lord? He yeelds the Reason here himselfe, *For thou smitest all mine Enemies vpon the Cheeke-bone, thou hast broken the Teeth of the Vngodly*; where *First* let vs see what it is, *To smite vpon the Cheeke-Bone*: *Secondly*, *To breake the Teeth*: *Thirdly*, the dependance that these Words haue with them that went before.

Percutere Maxillam figura quasi Proverbiali significat Panam cum Ignominia, & Dedecore coniunctam. To smite vpon the Cheeke-Bone [i] saith *Drusius*, signifies in a Proverbial kind of speech, a Punishment joyn'd with Discredit, Reproach, and Infamy. But of that more hereafter.

i I. Drus. Observat. l. 3. c. 5.

Concerning *Breaking of the Teeth*, it is that which aggravates the manner, and magnitude of their Punishment. For as the *Cheeke-Bone* may be smitten, and the *Teeth*, safe ynough, like as *Micaiah* was [l] smitten by *Zedekiah* the false Prophet: so if with the Blow, the *Teeth* be strucke out, besides the violence, it is the disfiguring of a Man. *Teeth* [m] saith *Pliny*, *serue not onely to grind our meat for our daily food and nourishment, but necessary also they be for the framing of our Speech. The Fore-teeth* saith he, *stand in good steed to rule and moderate the Voyce by a certaine concent and tuneable accord, answering as it were to the stroke of the Toung; and according to that rowe and ranke of theirs wherein they are set, as they are broader, or narrower, greater, or smaller, they yeeld a distinction and variety in their*

l 1. Kings 22. 24.
m Plin. Nat. Hist. l. 7. c. 16.

their words, cutting, and hewing them thicke, and short, framing them pleasant, plaine, and ready, drawing them out at length, or smuddering, and drowning them in the end: but when they be once falne out of the Head, Man is bereaved of all meanes of good vtterance, and explanation of his Words. The like to these Phrases here of *Smiting the Cheek-bone*, and *Breaking the Teeth*, the Prophet hath in an other *Psalme*, where he prayeth it may bee done to some other of his Enemies. [n] *Breake them Teeth, O God, in their Mouthes*, saith hee, *smite the Iaw-bones of the Lyons, O Lord.* And *Iob* to this purpose, [o] *I brake the Iawes of the Wicked, and pluckt the Spoile out of his Teeth.*

[n] Ps. 58. 6.

[o] Iob. 29. 17.

Lastly, concerning the dependance of these Words with the former, they doe not [p] saith S. *Austen*, so depend, as if the Lord therefore saued him, in that he smote his Enemies on the *Cheek-bone*, but the Prophet being saued before, his Enemies were smitten long after. And indeed it oftentimes comes to passe that many of Gods Servants, being delivered from their Enemies, they see or euer the time growes long, how those their Enemies by vntimely comming to their End, are smitten (as it were) on the *Cheek-bone*, and their *Teeth* burst asunder, disinabled euer after to bite againe. There is to this purpose a memorable *Story* in the Ecclesiasticall History. *Narcissus*, a Bishop of *Ierusalem*, was accused of a certaine Crime by three false Witnesses that had taken their Oathes against him. The One wished that he might perish by FIRE, if hee swore not true; The Other, that if he swore not true, his BODY might *pine away*; The Third, that he might loose his EYES if so be he swore not true to. It was not long after, but all *Three* sped accordingly. The *First* by reason of a litle Sparke of *Fire* that fell amisse, had his whole House set on fire, himselfe, and Family burnt. The *Second* had an incurable Disease, whereby he pined and wasted away. The *Third* to see both these Examples before his *Eyes*, wept so abundantly, as that he lost both his *Eyes*. And this may be

[p] *Aug. in huius Ps.*

[q] *Euseb. Hist. Eccles. l. 6. c. 8.*

be a *Smiting of the Cheek-bone* here meant, and a *Breaking of the Teeth*, namely when ſuch publique and notorious Calamities as theſe, doe light vpon our Adverſaries that haue been malitiouſly bent againſt vs. *One* perhaps ſtands in the Pillory, either for thine, or ſome others cauſe; an *Other* is ſent vnto the Iayle; a *Third* holds vp his Hand at Barre, and is proſequuted ſo farre, as that he takes his farewell of the World in ſome conſpicuous, and eminent Place, ſuppoſe *Tyburne*, or elſewhere. For likely it is, that when the Lord hath ſcourged thee ſufficiently by thine Enemies, he will as Parents doe, *Projcere Sarmentum in Ignem*, caſt the Rod into the Fire, as [r] ſpeakes *S. Auſten.* Thus *Achitophel* might be ſaid to haue beene ſmitten on the *Cheeke-bone*, when he haltred himſelfe as he did, and *Abſolon* to haue his *Teeth* broken, when ſlaughtered as he was by *Ioab*, he verified the old Saying, *Mortui non mordent*, *Abſolon* now could bite no more.

[r] *Aug. in Pſal. 73.*

Or if our Enemies ſtill liue, and make no ſuch publique ends for Reaſons beſt knowen to Gods al-knowing Wiſdome: yet may they bee ſmitten on the *Cheek bone*, and their *Teeth broken* an other way, as *Davids* Enemies here might bee, and ſo might *David* meane too. That is, God might ſo repreſſe, and hamper them in ſuch ſort, as that they ſhould haue no power at all to hurt, though their Minds perhaps ſhould be as malevolent as euer. *Benè quod Malitia non habet tantas vires, quantos conatus. Perierat Innocentia ſi ſemper Nequitiæ iuncta eſſet Potentia, & totum, quicquid cupit, Calumnia pravaleret.* It is wel [s] ſaith S. *Ierom*, that *Malice* is not ſo powerfull as wrathfull, and *Innocency* were vndone, if *Wickedneſſe* ſhould ſtill haue power to doe what ſhe liſt, and *Detraction* ſhould prevaile as farre as ſhe deſired. And this is the more likely to be the meaning here in this place, for that the Prophet elſwhere explicating vnto vs what hee meaneth by *Teeth*, *I lye* [t] ſaith he, *among the Children of Men, whoſe teeth are Speares, and Arrowes, and their Tonng a*

[s] *Hierem. Apol. adverſ. Ruff.*

[t] *Pſ. 57. 5.*

ſharpe

ſharpe Sword. And againe in an other [u] Place, *Which haue whet their Toung like a Sword, and ſhoot out their Arrowes, euen bitter Words.* So that *Railing*, and *Reviling*, being ſometimes meant by *Teeth*, the [x] curbing of their *Toungs*, and putting them to ſilence, that they dare not be ſo laviſh as formerly they were; euen this is a *Smiting on the Cheeke bone*, and *Breaking the Teeth of the Vngodly.*

[u] Pſ. 64.3.

[x] *Linguam ita ligatam habere, vt mutire non audeant.* Plutar. ex *Pind.* De cap ex Hoſt. Vul.

Verſe 8. *Salvation belongeth vnto the Lord, and thy Bleſſing is vpon the People.* By SALVATION in this place outward Safety and Deliverance from outward Dangers and Enemies is meant. And this belongs ſo peculiarly to God aboue, that the *Man is curſed,* [y] ſaith *Ieremy, that truſteth in Man, and maketh Fleſh his arme.* And againe, [z] *Behold we come vnto thee, for thou art the Lord our God. Truly in vaine is Salvation hoped for from the Hills, and from the multitude of Mountaines: truly in the Lord our God is the Salvation of Iſrael.* Agreeable wherevnto is that of our Prophet in an other Pſalme, [a] *Thou Lord ſhalt ſaue both Man and Beaſt.* It ſeemes the Prophet *Ionas* borrowed this Speech, *Saluation belongeth vnto the Lord*, of this our Prophet, when in the laſt words of his *Prayer* he ſaid, [b] SALVATION IS OF THE LORD: as it is in the laſt Paſſage of this *Pſalme.* Much may bee ſaid hereof, but I will content my ſelfe with that which I finde ſo ready to my hand, in a worthy *Prelate* of our Church, concerning this Scripture. *Salvation is the Lords*, [c] ſaith hee, *is the Summe of the whole Diſcourſe of* Ionas *his Prophecie, the Morall of the Hiſtory. It is the Argument of the whole Prophecie, and might haue concluded euery Chapter therein.* The Marriners *might haue written vpon their Shippe inſteed of* Caſtor *and* Pollux, *or the like Device*, Salvation is the Lords. *The* Ninivites *in the next Chapter, might haue written it on their Gates: and whole* Mankind, *whoſe Cauſe is pityed and pleaded by God againſt the hardneſſe of* Ionas *his heart, might in the laſt Chapter haue written it in the*

[y] Ier. 17.5.

[z] Ier 3.22.

[a] Pſ. 36.7.

[b] Ion.2.9.

[c] My Lord of London vpon *Jonas*, Lect.29.

Palmes of their hands. It is the Argument of both the Testaments, the Staffe and Supportation of Heauen & Earth. They would both sinke, and all their ioynts be severed, if the Salvation of the Lord were not. The Birds in the Aire sing no other Noat, ths Beasts of the Field giue no other voyce, then Salus Iehovæ, *Salvation is the Lords. The Walls and Fortresses to our Country Gates, to our Cities and Townes, Barres to our Houses, a surer Couer to our Heads then an Helmet of Steele, a better Receit to our Bodies then the Confection of Apothecaries, a better Receit to our Soules then the Pardons of Rome, is* Salus Iehovæ, *The salvation of the Lord. The Salvation of the Lord bl'esseth, preserueth, vpholdeth all that we haue, our Basket, and our Stoare, the Oile in our Cruises, our Presses, the Sheepe in our Folde, our Stals, the Children of the Womb, at our Tables, the Corne in our Fields, our Flores, our Garners. It is not the Vertue of the stars, nor Nature of the things themselues, that giueth being and continuance to any of these Blessings. The World is my Theater at this time, and I neither thinke, nor can feigne to my selfe any thing that hath not dependance vpon this acclamation,* Salvation is the Lords. Thus much that worthie *Prelate*, and a great deale more to this purpose, but I haste to an end, and therefore come vnto the last Words, *And thy Blessing is vpon the People.*]

Blessing? what *Blessing*? *People*? what *People*? What? *Blessing* vpon the *People*, that thus revolted from him? the *People*, that as *Pompey*[d] spake, adored the *Sunne-rising*, and turned so treacherously their backs on him, whom now they thought in *Setting*? whom yet they could not but acknowledge that he was the LORDS ANNOINTED? Gods *Blessing* on such a *People*? Marry blesse them with an *Halter* would some haue said, and bene as charitable as one *Browne* a Papist was (Papists forsooth are very charitable) who when one *William Hunter* was to bee burned for *Religion*, and desired the *Peoples* Prayers, professed he would pray for him no more, then he would pray for a *Dog*. *Henry* the Third, King of *France*, Prede-

[d] Plutarch. *Apopth. Occidentē ab eo deseri, Orientem spectari.* Tacit. Annal. l. 6.

[e] Acts and Mon. edit. 4. p. 1538. col. 2.

cess-

ceſſor to the laſt HENRY, both in his Kingdome, and in his Death, ſhewed himſelfe of an other Spirit then this our Prophet was of, vpon like occaſion offered him. He at the *Barricadoes* flying from *Paris*, towards *Chartres*, when he came to *Chaliot*, from whence he might ſee the City, turned (they ſay) towards the ſame, and in the bitterneſſe of his Soule, *I giue thee my Curſe* [f] ſaid he, *diſloyall, and vngracious City; a City which I haue alwayes honoured with my continuall abode; a City which I haue more enriched then any of my Predeceſſors, I will neuer enter within the compaſſe of thy Wals, but by the ruine of a great and memorable breach.* King *Dauid* here flew as hee did, but with Wings more like a DOVE. Hee knew there were Many amongſt the *People* that were deceiued by the reſt, [g] *ſemper aliquos eſſe ſanabiles, etiamſi totum Populi Corpus videtur deſperatum*, that though the whole Body of the People, as *Calvin* ſpeakes, were deſperately ſicke, yet that ſome of them were curable; that there were Degrees of Offences; and that they did not all deſerue alike; that the *Ring-leaders*, indeed, were to bee puniſhed, the reſt to be pityed, and lamented. At an other time, and vpon an other occaſion, *Loe* [h] ſaith he, *I haue ſinned, and I haue done wickedly: but theſe ſheepe, what haue they done? Let thy Hand I pray thee, be againſt me, and againſt my Fathers Houſe.* And thus was *Dauid* towards his *People* here, his diſloyall, and vngracious *People*, euen as if in this he had bene a Type of our *Saviour*, who perſecuted as he was, and reviled on the Croſſe, *Father* [i] ſaith he, *forgiue them, for they know not what they doe.* The Prophet ſpeakes not here, as *Zacharias* did, who yet was a Prophet too, [l] *The Lord looke vpon it, and require it*: or as *Ioſhua* did in encountring his Enemies, [m] *Sun ſtand thou ſtill vpon Gibeon, and thou Moone in the Valley of Aialon, vntill I be auenged of mine Enemies*: or as *Sampſon* in the Book of *Iudges*, a Type of our *Saviour* too, [n] *O Lord God remember me I pray thee only this once O God, that I may be at once auenged of*

[f] *Iohn de Seres* his Hiſt. of France, tranſl. by Mr *Grimſt.* in *Hen.* 3. p. 851.

[g] *Calvin. in Ezech.* c. 3.

[h] 2 Sam. 24. 17.

[i] Luc. 23. 34.

[l] 2 Chr. 24. 22

[m] Ioſh. 10. 12.

[n] Iudg. 16. 28.

the Philiſtians: No, but he prayeth with *S. Stephen* rather, • *Lord, lay not this ſinne to their charge.* And hence it is that *Tremelius* renders it, not as it is here in this place, *Thy Bleſſing is vpon the People:* but p *ſuper Populum tuum ſit Benedictio tua:* Let thy Bleſſing be vpon the People. As if ſo be he had ſaid, God proſper them, and all their Affaires, that (ſauing this *Quarrell*) all may haue good ſucceſſe, and turne to their Good. Oh how truely might *David* haue here ſaid, which he did in an other *Pſalme,* q *For the loue that I had vnto them, loe they take now my contrary part, but I giue my ſelfe vnto* Prayer.

• Act. 7.60.

p *Tremel. in hunc loc.*

q Pſ. 109.3.

PSAL. IV.

Cum invocarem.

1 HEare me when I call, O God of my Righteouſneſſe: for thou haſt ſet me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my Prayer.

2 O yee Sonnes of Men, how long will ye blaſſpheame mine Honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Knowe this alſo, that the Lord hath choſen to himſelfe the Man that is godly: when I call vpon the Lord he will heare me.

4 Stand in awe and ſinne not: commune with your owne heart, and in your Chamber and be ſtill.

5 Offer

5 *Offer the Sacrifice of Righteousnesse: and put your trust in the Lord.*

6 *There be many that say: who will shewe us any good?*

7 *Lord lift thou up the light of thy Countenance upon us.*

8 *Thou hast put Gladnesse in my Heart: since the time that their Corne, and Wine, and Oyle increased.*

9 *I will laie me downe in peace, and take my rest: for it is thou Lord only, that makest me dwell in safty.*

* * * * * * * * * * * * * * * * * *

THE ANALYSIS.

WHether this *Fourth* Psalme was made vpon the same occasion that the *Former* was, or vpon some other like vnto it, Interpreters are at odds, and the Controversie as yet not fully ended. The best is who hath the better, is not much materiall for vs to knowe, we may say of this, as was said of the Blind man in S. *Iohns* Gospel restored to sight, *Some said this is he: others said he is like him.* So some Interpreters are of opinion that this Psalme was framed vpon the same occasion that the Former was: some others vpon an occasion somewhat like therevnto, but this, as I said, is not much materiall. [a] Ioh. 9. 9.

The *Psalme* it selfe is here framed, partly by way of *Petition*, and partly by way of *Instruction*. That is, the Prophet both *Petitioneth* in this Psalme to God aboue, and yeeldeth withall such *Instructions* as might recal his Adversaries from the Plots, and Practises against himselfe which at that time they had in hand. First then, the Prophet imploring the helpe of God, as it is in the *First* verse, he turneth him next vnto his Adversaries whom hee endeauoreth to instruct in true Pietie, and Godlinesse. This that he might the better effect, he calleth their Sin first to

minde, and that was Treason against himselfe, and that in the *Second* Verse; Secondly, hee shewes vnto them his lawfull calling to the Kingdome, and that in the *Third* Verse; Thirdly he counselleth them to repent, & to turne from their wicked waies, and that in the *Fourth* Verse; Fourthly, to shew vnto the World the Fruit of that repentance, and that in the *Fift* Verse. These things thus premised, he teacheth them to ayme at true Felicity, concerning which seeing it was a great Question even in those daies wherin it did consist, as it is in the *Sixt* Verse; He shewed that it consisted in the favour of God towards Man, as it is in the *Seauenth* Verse; and amplifieth that favour of his, in respect of the Effects that followe which are Gladnesse of heart, as it is in the *Eight* Verse; & feareless Security, as it is in the *Ninth*. And thus much of the *Analysis*.

VErse. 1. *Heare me when I call O God of my Righteousnesse, for thou hast set me at liberty when I was in trouble, haue mercy vpon me, and harken to my Prayer.*] Between the Throne of God in Heaven, & his Church vpon Earth here militant, [b] saith Reverend *Hooker*, If it be so that *Angels* haue their cõtinual intercourse, where should we find the same more verified, then in these two ghostly Exercises, the one *Doctrine*, the other *Prayer*. *For what is the assembling of the Church to heare, but the receauing of Angels descended from aboue? What to pray, but the sending of Angels vpward? His heauenly Inspirations, and our holy Desires, are as so many Angels of Entercourse, & Commerce betweene God and vs.*

[b] Mr *Hooker* Eccles. Pol. l. 5. §. 23.

Now that our Prophet here, though in exile had this Angelicall Attendance about him, and an Heauen (as it were) vpon Earth, in regard of those Troopes cœlestiall, what more pregnant Proofe vnto vs then those many *Prayers* in this Book, and this amongst the rest of singular good

good importance. The *Prayer* it selfe is not many words, it is short and cutted, but of which we may say as [c] *Tully* in another case, *Quàm Multa, quàm Pauca?* How much in how few words? The Christians vpon this Example made their Prayers it should seeme, of this mould. *The Brethren in Egypt*, [d] saith S. Austen, *are reported to haue many Prayers, sed eas tamen breuissimas, & raptim quodammodo jaculatas, but all of them very short, as if they were so many Darts throwne out with a kinde of suddaine quicknesse, least that Vigilant and erect attention of Minde, which in Prayer is very necessary, should bee wasted or dulled through continuance, if their Prayers were, few, and long.* Such a darted Prayer was the *Publicans*, [e] *Lord be mercifull to mee a Sinner.* Such another was *S. Stephens*, [f] *Lord lay not this Sinne to their charge.* And such a short one was that of our *Saviours*, when being vpon the Crosse, [g] *Father*, saith he, *forgiue them, for they knowe not what they doe.* Where by the way may be noted, the obliquity of *Him* who finding fault with many our *Church Prayers* vsed at Divine Service that are not much longer, will not afford them the name of *Prayers. Insteed of such Prayers*, [h] saith he, *as the Primitiue Churches haue vsed, and those that bee reformed now vse, we haue divers short Cuts, & Shreddings, which may be better called Wishes, then Prayers*, which hee speakes to as good purpose, as if he should say in defence of some that would stab Men with their Daggers, they vsed short little cutted *Things* and *Shreds* of *Iron* which may better be called *Daggers*, then *Weapons*. Otherwise what is a *Wish*, but a thing much desired, a Request, a *Prayer*, which the Poet might haue taught him by ioyning them both together,

[c] *Tull. Epist. Fam. l. 11. Ep 24.*

[d] *Aug. Ep. 121. c. 10. Vid.* Hooker Eccl. Pol. l. 5. § 33.

[e] Luc. 18. 13.

[f] Act. 7. 59.

[g] Luc. 23. 34.

[h] *Cartwrights* Reply to D. *Whitgift* l. 1. p. 108.

---- [i] *Cessas in Vota, Precesq;*
Tros, ait, Æneа? cessas?

[i] *Virg. Æneid. l. 6.*

And yet the *Prophet* here in this place tearmes these few Words, as short a *Cut*, and as small a *Shredding* as they seeme to be, a PRAYER. *Haue mercy vpon me*, saith he, *& hearken*

hearken vnto my Prayer. But to come vnto my purpose.

The *Prayer* here in this place, as it is but short & briefe, so let me briefly consider therein: *First*, for what it was: *Secondly*, to whom: *Thirdly*, why to him, to whom it was made. It was first for a *Day* of *Hearing*, and for Mercy on that Day, whenas that hearing should be. Which yet is not so to be taken as if the *Court* of Heauen were like some earthly *Courts* where the Petition may be put in to day, and a day of hearing a Tweluemonth after, I, twaine, I, [k] twenty. Nor meane I in *Vtopia*, but perhaps in *Entopia* too, where all things are, or should be, not *Bene* onely, but *Optime*, by reason of the GOSPELL: No: God heareth in a moment and the Petition is no sooner put vp, but the *Day* of *Hearing* is granted presently, nay sometimes before. Witnesse the Prophet, [m] *Before they call, I will answere, and whiles they are yet speaking I will heare.* Indeed the selfe same Prophet tells vs that some others he wil not heare, [n] *When you spread forth your hands, I will hide mine eies from you, yea when you make many Prayers, I will not heare*; marry then there was reason for it, for what kinde of *Hands* spread they forth? *Puras Manus*, as [o] speakes the Apostle in his first Epistle to Timothy; *Pure* and *Cleane Hands*? No, but they were bloudy, nay they were full of Bloud, for so it followeth in that place. And yet euen that such also should not vtterly despaire, *Wash ye, make ye cleane* [p] saith he, *put away the euill of your doings from before mine eyes, cease to doe euill, learne to doe well, seeke Iudgment, relieue the Oppressed, iudge the Fatherlesse, plead for the Widow. Come now, and let vs reason together, saith the Lord; though your Sinnes be as Scarlet, they shall bee as white as Snow, though they be red like Crimsin, they shal be as Woll.* And this is the *Mercy* here petitioned in this place, without this *Mercy* what had the Prophet bene, but a Map of Misery? *If thou Lord wilt be extreame* [q] saith he, *to marke what is done amisse, oh Lord who may abide it?* And S. *Austen* to like purpose, [r] *Va etiam laudabili vita hominum*

[k] Only the *Areopagites* went beyond such *Iudges*, who posted off a matter till an hundred years after. *A. Gell. Noct. Att. l. 12. c. 7. Valer. Max. l. 8. c. 1.*

[m] Esay 65. 24.

[n] Esay 1. 15.

[o] 1. Tim. 2. 8. vulg.

[p] Esay 1. 16.

[q] Ps. 130. 3.

[r] *Aug. Confess. l. 9. c. 13.*

num si remota Misericordia discutias eam. Woe to the Life of Man be it never so praise worthie, if God should examine it without any *Mercy* at all; And, *Iust men,* [f] saith S[t] Gregory, *knowe before hand that perish they must without remedy, if God in the iudging of them set Mercy aside, becauſe even that which ſeemeth our iuſt Life is but Sinne, if Gods Mercy when he iudgethit, doth not excuſe the ſame. Behold,* [t] saith Iob, *he put no truſt in his Servants, and his Angels he chargedwith Folly: how much leſſe on them that dwell in Houſes of Clay, whoſe Foundation is in the duſt, which are cruſhed before the moth.*

[f] *Greg. Moral. l.8.c.9. vid.* D. Abb. Apol. againſt Biſhop. *Part.1.c.8.p. 255. & p. 298.*
[t] Iob 4.18.

The Party to whom the Petition is made, is God aboue, who is ſtyled by the Apoſtle S. Paul, [a] *The Father of Mercies,* which though it be a ſufficient Reaſon why this Petition is made to him, yet the Prophet here implies another, namely for that the Lord had ſet him at liberty when ever he was in trouble: As [b] *Firſt* when *Michol* ſaued him; [c] *Secondly,* when *Ionathan*; [d] *Thirdly,* when his owne Pollity; [e] *Fourthly,* when the *Meſſenger* by bringing tydings to King *Saul* that the Philiſtians invaded the land; [f] *Fiftly,* and laſtly when *Huſhai* holpe him: *Huſhai,* and the *Meſſenger,* and his owne *Wit* and *Pollicy,* and *Ionathan,* and *Michol* his Wife, being but ſo many ſeverall *Inſtruments* which it pleaſed the Lord to vſe in ſauing of him. [g] *Not vnto vs O Lord, not vnto vs, but vnto thy Name giue the Praiſe, for thy louing Mercy, and for thy Truthes ſake.*

[a] 2.Cor.1.3.
[b] 1.Sam.19.12
[c] 1.Sam.20.38
[d] 1.Sam.21.8.
[e] 1.Sam.23.28
[f] 2.Sam.17.11
[g] Pſ.115.1.

I but how comes it here to paſſe that the Prophet in theſe words ſtyles the Lord, *The God of his Righteouſneſſe? Heare me when I call, O God of my Righteouſnes.* Doubtles it was not in reſpect of any *Righteouſneſſe* of his owne, No: his Speeches are to well knowne even in this his Booke of *Pſalmes* for any confidence hee had in that reſpect. As for example, where he ſaith, [h] *Who can tell how oft he offendeth, O cleanſe thou me from my ſecret Faults;* And againe, [i] *If thou Lord wilt be extreame to marke what*

[h] Pſ.19.12.
[i] Pſ.130.3.

is done amisse, oh Lord who may abide it! And yet againe,
[l] Ps. 143. 2. [l] *Enter not into iudgement with thy Seruant, for in thy sight shall no man liuing be iustified.* What is his meaning then in these words, DEVS IVSTITIÆ MEÆ, *O God of my Righteousnesse.* It may be taken two waies, as *First*, Thou O God, who art the Redresser of my Right, or Reuenger of my Wrong: or *secondly*, in regard of some righteous *Cause* hee had in hand, mistaken by his Aduersaries. Much like to that which hee saith in another place,
[m] Ps. 7. 3. [m] *O Lord my God, if I haue done any such thing, or if there be any wickednesse in my hands: If I haue rewarded euill to him that dealt friendly with me: yea I haue deliuered him that without any cause is mine Enemy: Then let mine Enemy persecute my Soule & take me, yea let him tread my Life downe vpon the Earth, and lay mine Honour in the Dust.* So that in regard of those many Slanders raised against him by the Wicked, he calls God to witnesse of his Integrity in those points, and therefore may seeme to style him here, *The God of his Righteousnesse. Our Reioycing,* [n] saith the Apostle, *is this, the testimonie of our Conscience, that in simplicity and godly synceritie we haue had our Conuersation in the World.* And *Conscience* if it be bad, as it is a continuall *Torture*, so is a good one, a continuall [o] *Feast*. The great Benefit of a good Conscience S. *Chrysostome* declares by this Similitude: [p] *As if you let fall a little sparkle,* saith hee, *into a large plash of water, you presently extinguish it, so all our Griefe and Sorrowe, if so bee it light on a good Conscience, it is most easily driuen away.*

[n] 2. Cor. 1. 12.

[o] *Secura Mens quasi inge Conuiuium.* Prov. 15 15. *Vulg.*

[p] *Chrys. ad Pop. Antioch. Hom.* 25.

Verse. 2. *O yee Sonnes of Men, how long will yee blaspheame mine Honour, and haue such pleasure in Vanity, and seeke after Leasing.*] It may seeme somewhat strange that hauing spoken in the Words before to *God* alone, hee should now leaue speaking with *God* (as it were) and apply himselfe to the *Sonnes* of *Men*. But this is no nouelty with *David* throughout his whole Booke of *Psalmes*, who speaketh sometimes to the *Lord*, sometimes to *Himselfe*

selfe, sometimes to the *Godly*, sometimes to the *Vngodly*, and then to the *Lord* againe, and that in one and the selfe-same *Psalme*. The lesse cause had *Cartwright*, and such as followed his steps to finde fault with our *Church-Service* for intermingling *Reading* of *Scriptures* and *Prayers*, one with another. *We*, [q] saith he, *haue no such Formes in the Scripture, as that we should pray in two or three lines, and then after hauing read awhile some other thing, come and pray as much more, and so the twentith, or thirtith time with pawses betweene. If a man should come to a Prince, and keepe such order in making his Petitions, the Prince might well thinke that either he came to aske before he knewe what hee had need of, or that he had forgotten some peece of his Suit, or that he were distracted in his vnderstanding, or some other such like cause of the disorder of his Supplication.* Loe here a *Prayer* euen in two or three lines; & after that, as it were a *Lesson*, namely an *Instruction* to his Aduersaries; Lastly somewhat concerning *Himselfe*, namely how ioyfull in Heart *Himselfe* was, and secure in hauing nothing, when his Enemies had the World at will. Shall we now say that *David* was distracted in this case? God forbid. Nay hee spake forth the Words of *Truth* and *soberneſſe*, euen as did the Apostle S. *Paul*, when hee also was [r] challenged by *Noble Festus* in like sort. As for the Similitude hee brings of petitioning before a *Prince*, and how vnsauory it would be, to make Requests in such sort, it is well [s] answered by Reuerend *Hooker*, and retorted vpon himselfe, and al his Complices, how much more vnsauory it would proue, to pray in their fashion, who so much mislike ours. *Cartwright* got nothing by that *Similitude*. But now concerning the Words.

[q] T.C. vbi supra

[r] Act. 26. 25.

[s] Hooker *Eccles. Pol.* l. 5. §. 34.

[t] As there is difference betweene *Homo* and *Vir* in Latine, *Non sentire mala sua non est Hominis & non ferre non est Viri*, Senec. de Consolat. ad Polyb. c. 36. so in the Hebrew betwixt *Adam* and *Ish*.

[u] *Druſ. Obſerv.* l. 3. c. 19.

First, for the Appellation here, *O yee sonnes of Men*] it is in the Hebrew [t] BENI ISH, not ADAM, wherein S. *Ierom* was mistaken, as [u] *Drusius* obserues, so that the Prophet here meanes the *Peeres* and *Potentates* of the Land. And what is it the Prophet in this place doth lay vnto

their charge? *O yee sonnes of Men, how long will yee Blaspheame mine Honour: and have such pleasure in Vanitie, & seeke after Leasing.* So that the Points here laid to their charge is their evill speaking of Him, and their Continuance therein.

First, for evill speaking, it is here cald *Blasphemie*, and so *Blasphemie* indeed is taken in diverse places of holy [x] Scripture. Now it is a great fault & worthy much blame to speake ill of any, much more of *Princes*, who are Gods Vice-gerents here on Earth, & seated in his own Throne to execute his Iudgements. *Honour in Princes*, [y] saith a good Divine, *is a curious Parcell Guilt, laid upon them by Gods owne Finger, and no wicked Tongue can licke it off againe. Curse not the King, no not in thy thought*, [z] saith Solomon, *and curse not the Rich in thy Bed-chamber; for a Bird of the Aire shall carry the voice, and that which hath Wings shall tell the Matter.*

[x] Tit. 3. 2. 1. Pet. 4. 4.

[y] Mr Gossen his Trumpet of Warre.

[z] Eccles. 10. 20

But besides their evill speaking, their continuance therein is that which is remarkeable to. *Vsq; quo? How long?* And indeed in good things we are easily stayd, but from performing of evill, how exceeding hardly are wee drawen? The Lord himselfe doth note this Property in Men. For speaking of the Builders of *Babel*, *Behold*, [a] saith he, *the People is one, and they have all one Language: and this they begin to doe: and now nothing will be restrained from them, which they have imagined to doe.* In trueth since the fall of our first Father *Adam*, there hath issued *from his Womb*, as S. *Austen* [b] speaketh, *a salt Sea of Iniquity*, meaning *Mankind, profoundly curious*, saith he *swolne and puffed up like the Waues, reeling and tottering to and fro in all Inconstancy. Our Nature* [c] saith *Calvin, is not only bare and empty of Goodnes, but also it is so plenteous, and fruitfull of all Evils, that it cannot be idle.* And therefore in the same place, *This Perverseness* saith he, *neuer ceaseth in vs, but continually bringeth forth new Fruits; euen the Works of the Flesh, like as a burning Furnace bloweth out Flames, and*

[a] Gen. 11. 6.

[b] *Ex utero tum.* Aug. Confess. l. 13. c. 20.

[c] *Calvin. Instit.* l. 2. c. 1. §. 8.

Sparkles

sparcles, or as a Spring without ceasing casteth out Water. But when they had all done, what was the Issue of all? The Prophet here tels it, *Vanity*, and *Leasing*. As much as if he had said, *Vanity*, and *Lying*. And first concerning *Vanity*, it is that I haue spoken of [d] before, and it signifies a thing that is of no force, or vse. *These things we doe esteeme Vaine* [e] saith that excellent *Author* of the *Proficience*, and *Advancement* of *Learning*, *which are either False, or Frivolous, those which either haue no Trueth, or no vse at all.* *Lying*, or *Leasing* (a Word that commeth of an [f] old *Word*, now out of vse) how ill it becomes Great men, such as King *David* here intimates, *Solomon* tels vs in his [g] *Proverbs*, and therefore Pope *Alexander* the *Sixt*, and the *Duke* of *Valencia* his *Sonne*, are both of them [h] branded to all Posterity, for like *Father*, like *Sonne*, in that the One of them (the *Father*) never meant what he spake, the Other (the *Sonne*) never spake what he meant.

Vers. 3. *Know this also that the Lord hath chosen to himselfe the Man that is Godly: when I call vpon the Lord, he will heare me.*] The Prophet now begins to schoole them: he affoords them *Instruction* here. They for their parts supposed he was vtterly vndone, that there was no way with him but one, and that *Safety* it selfe could not haue saued him. Nay but yet *know* saith he, that howsoeuer these Calamities come now so thick vpon me, yet that I am not quite forsaken. I for my part little thought of *Crownes*, and *Kingdomes*, I neuer dream'd of *Diadems*, and wileding *Scepters*, the Lord elected and chose me to them, when as I my selfe was minding no such Matter. I was in the Field, he sent for me; I was the youngest of my Brethren, he advanced me aboue them; I was quite forgotten of my Father, the Lord by the Prophet *Samuel*, or rather *Samuel* by the Lord, he annoynted me in the midst of my Brethren. What? and is this all? The Lord that hath gone thus farre with me Hand in Hand, will he suffer me now to goe alone? No; but ouer and aboue all this,

[d] *Expoſit. on Psal.* 2.1 p.34.

[e] Sr *Francis Bacon*, of the Advancement of Learning. l.1.

[f] *Leaſe*. Fals *Leaſunga*, a Leasing, a Lye. *Leaſe-gewitnes*, Falsewitnes, *Leaſe-witegas*, False-Prophets. *Verſtegan* his Restitution of decayed Intel. p.226.

[g] Prov.17.7.

[h] *Guicciard. Hiſt. l.* 6.

[i] 1 Sam.16.13.

whenas I ſhall ſettle my ſelfe to Prayer, and *call vpon the Lord*, he will heare me forthwith, that is, he will *or* quite deliuer me, and ſo reſtore me againe to the ſtate wherein I was, *or* in the midſt of theſe my Croſſes he will giue mee PATIENCE to endure them, then which what is more comfortable. And this, as it was an Inſtruction to thoſe his Enemies, ſo may it be to vs, that are his Friends to, we in like Calamities may learne to make the like Benefit. This our Life is a *Vale* of Miſery, fuller of *Thornes*, then of *Roſes*: but ſeeing it is the Way to Heauen, and hath bene trodden by all the Godly, who paſſed the ſelfe ſame way before vs, let not vs that come laſt (for vpon vs as ſpeakes the Apoſtle, the *Ends* of the [l] *World* are come) let not vs expect a new Way to be made for vs, who are nothing comparable to thoſe Worthies that went before vs. We are but *Dwarfes* to them, as ſpeaks the [m] Poet in an other caſe, the Righteous being leſſe Righteous, the Godly leſſe Godly then thoſe before vs. For needs it muſt be true what our *Savior* intimates when he ſaith, [n] *When the Son of man commeth, ſhall he find Faith on the Earth?* It is as if he had ſaid, he ſhall find no *Faith* at all. No *Faith* to ſpeake of, none in compariſon: for among many vſes of an *Interrogation*, one is [o] ſaith *Quintilian*, when we aske a *Queſtion* that cannot be denied.

[l] 1 Cor. 10. 11.

[m] *Terra ma'os homines nunc educat, atq; puſillos.* Iuvenal. Sat. 15.

[n] Luc. 18. 8.

[o] *Quintil. Inſtit. l. 9, c. 2.*

Verſ. 4. *Stand in awe, and ſinne not: commune with your owne Heart, and in your Chamber, and be ſtill.*] That which the *Vulgar* hath in this Verſe, and the *Greeke*, and S. *Ierom* accordingly, *Iraſcimini, & nolite peccare*, *Be angry and ſinne not* (agreeable vnto that of the Apoſtle S. *Paul*, in his Epiſtle to the [p] *Epheſians*, where he hath the ſelfe-ſame words) is here read, and more exactly according to the *Hebrew*, *Stand in awe, & ſin not*, the Word in *the Original* being RIGNV, of RAGNAD, *Tremuit, Trepidavit*, vnleſſe it come of RAGAV rather, which as the [q] Learned in that Toung note, ſignifieth indifferently to be mooved either with *Anger*, or with *Feare*. But *Feare* is that which

[p] Ephes. 4. 26.

[q] *Barth. Scherei Itinerar. num.* 997. & 1035.

is

is here set downe, for *Awe* so signifieth, and by that which hath bene [r] said vpon the *Second Psalme*, it may well be vnderstood what kind of *Feare* is here meant. For whereas in sundry places of holy Scripture, [f] *Feare* is commended, and reprooved, forbidden, and enioyned againe, the Scriptures so speaking, intimate vnto vs divers *Feares*, There is a doubting, and distracting *Feare*, and that is reprooved, and forbidden, for it is opposite to FAITH, and therefore God appoints his Ministers to call his [t] People from it: but there is an awefull, and ragarding *Feare*, and that is commended, and enioyned, as we see it here in this place, *Stand in awe,*]

[r] *Expos. in Ps.* 2. 11. *p.* 52.

[f] *D. Abbots* Defence of the Reform. Cath. Part. 2. p. 323.

[t] Esay 35. 4. 41. 10. 43. 1. 54. 4.

But how is it the Prophet addes, *And sinne not.*] Is Sin so easily avoyded? *Nihil dictu facilius.* It is quickly said indeed, but is it as quickly done? Yes: as the Prophet here meant. For the Prophet no doubt meant what hee spake more expresly in an other place, where speaking of the Wicked, *I said vnto the Fooles* [u] saith he, *deale not so madly; and to the Vngodly, set not vp your Horne, set not vp your Horne on high, and speake not with a stiffe Neck.* Howsoeuer then from Sinnes of *Infirmity* they could not possibly be free (nor indeed can any man living) yet from Sinnes of this Nature, Sinnes of [x] *Height*, Sinnes of [y] *Depth*, Sinnes of *Villany*, they might haue bene, and this it is, that is here commanded them. For as S. *Austen* in his best Advisements, *Vsq; adeò Peccatum voluntarium est malum, vt nullo modo sit Peccatum, si non sit voluntarium*: Sinne, [z] saith he, is so farre forth a Voluntary Euill that vnlesse it be Voluntary, it is no Sinne at all. Having then commanded them *to stand in awe, and not to sinne*, an *Affirmatiue*, and a *Negatiue* to; to the better effecting of both, he adviseth them to a Retiredness also, as most commodious to that purpose. *Commune* saith he, *with your own Heart, and in your Chamber, and be still.* For as there is nothing more hurtfull, and obnoxious to Melancholy Humors then to withdraw themselues from Company

[u] Ps. 75. 5.

[x] *The high arme shall be broken.* Iob. 38. 15.

[y] *They haue deepely corrupted themselues.* Hos. 9. 9.

[z] *Aug. Retract. l.* 1. *c.* 13. *Vid. c.* 15.

pany, and to delight to be alone (an Example whereof we haue in S. *Markes* [a] Gospell, of him that *Night* and *Day* was in the *Mountaines*, and in the *Toombs*) so to some kinde of Natures againe, such as are all vpon the hoigh, there is nothing more hurtfull, and preiudiciall to their growth in Vertue, then keeping Company. With Company, they spend that most pretious Time, which cannot be recall'd againe with all the Wealth, the World can affoord; with Company they carowse, and quaffe, and swill, and swagger, as if they would drinke downe whole Cities; they walke in Lasciviousnesse, in Lust, in Banquetings, in Revellings, as if they, and none but they, were the *Worthies* of the World. *Wherein they thinke it strange*, as the Apostle [b] S. *Peter* obserues, *that Others runne not with them to the same excesse of riot, and therefore speake euill of them.* O nimis inimica Amicitia, cum dicitur, Eamus, Faciamus, & pudet non esse impudentem. O *too-too friendlesse Friendship* [c] saith S. *Austen*; when such Copsemates shall say to one another, *Come let vs braue it, and dare to doe somewhat that shall be spoken of another day, and ashamed they are not to bee Shamelesse.* How much better were it for such, that they would once *Commune* with their owne *Hearts*, that so they may see those Evils whereto they are posting so hastily.

[a] Marc. 5. 5.

[b] 1. Pet. 4. 4.

[c] Aug. Confess. l. 2. c. 9.

First, for the *Heart* of Man it is that which is all in all: onely knowne vnto our selues, and to God the Giuer of it. *What is neerer to vs then our Heart* [d] saith S. *Gregory*, *and yet if once it be set a wandring, what thing is it in the whole World that is in a tryce so farre from vs?* Our *Saviour* speaking of the *Heart*, he shewes it to be the Fountaine of all Evil, and that a Sinne cannot be named, which hath not his forth from thence. *For out of the Heart* [e] saith he, *proceed euill Thoughts, Murders, Adulteries, Fornications, Thefts, False-Witnes, Blasphemies.* Seauen *Heads* of *Vices* in general, but vnder these *Seuen* how many Seuenty times Seauen are compriséd? It behooues vs then to look vnto

[d] Greg. Moral. l. 26. c. 29.

[e] Mat. 15. 19.

vnto it, and continually to examine it, how it ſtands affected vnto God: the rather for if our [f] *Heart* condemne vs, how much more ſhall *He* who is greater then our *Heart*, and knoweth the Secrets of it farre better then we our ſelues. *Quid eſt Cor hominis niſi ſaculus Dei? Vbi dum ſtudioſe conſpicimus per quanta deliquimus, Peccata noſtra quaſi in Dei ſaculo ſignata portamus.* What is the *Heart* of Man [g] ſaith S. *Gregory*, but Gods *ſachel*? wherein when we perceiue how farre we haue gone aſtray, we carry our *Sinnes* about vs, as it were ſealed vp in that *ſachel*. Now that we may ranſack our *Hearts* the better, it is expedient that ſometimes we *Retire* our ſelues apart, and meditate on ſuch Particulars as ſhall be behoofull to our Souls. If a man ſaith a famous [h] Writer, and the *Noneſuch* of that Age, hath leiſure to peruſe the ſacred Hiſtories, he ſhall find that the greateſt *Miracles* that euer were done, were not done among Multitudes, and Aſſemblies, but in *Priuacy*, and *Retirednesſe*, and much he hath in that [i] Booke, concerning the Liberty, Tranquillity, and Pleaſure of ſuch a Life. In this caſe may we ſay as [l] S. *Ierom* did, *Mihi Oppidum, Carcer: Solitudo, Paradiſus.* The City to me is a Priſon, and Solitarineſſe is a Paradice, ſo much harmeful is it to be in Company, ſo much Pleaſure to be alone. *The Virgin* Mary *was alone* [m] ſaith S. *Ambroſe*, *and an Angel came and conferred with her.* [n] *She was all alone, and by her ſelfe, when ſhe wrought the Saluation of the whole World, & conceiued in her Womb the Redemption of al Mankind.* [o] Peter *alſo was alone, and the Myſtery of all the Nations to be conſecrated to our Sauiour, was reueiled vnto him.* [p] Adam *was alone, and being alone he offended not, becauſe his Mind claue faſt to God, but when the Woman was ioyned with him, then could he no longer obey the Commandements of God.*

The *Retyrednes* here ſpoken of, is cald their *Chamber*. Where by *Chamber*, if the *Bed* be meant (though [q] S. *Auſten* vnderſtand by *Chamber*, the *Heart*) as is ſpecified in our laſt Tranſlation, *Commune with your owne Heart vpon*

[f] 1. Ioh. 3. 20.

[g] *Greg. Moral. l. 12. c. 11.*

[h] *Eraſm. Tom. 5 De Contemptu Mundi. c. 10. p. 1047.*

[i] *Ib. c. 9. p. 1045*

[l] *Hieron. Ep. ad Ruſt.*

[m] *Ambroſ. Ep. l. 6. ep 41.*

[n] Luc. 1. 35.

[o] Act. 10. 9.

[p] Gen. 3. 6.

[q] *Quæ ſunt iſta Cubicula, niſi ipſa Corda.* Vid. Aug. Tom. 4. De Ser. Dom. in Mont. l. 2.

pon your Bed] and it is very probable indeed, that it was the Prophets meaning in this place, then may it moove vs much more to meditate in this kinde, the *Night* being so fit in many respects as it is. For then doe we lye in those *Beds*, as it were within our *Graues*; then the *Sheetes* may put vs in minde of the Winding *Sheete* wee are to haue; then the *Darknes* that doth compasse vs, may best reach vs to call to minde the Land of *Darknes* which wee shall possesse, *a Land of Darknes*, as *Iob* [t] speakes, *as Darknes it selfe*; Vbi nullus ordo, *where there is no order at all*, but we shall lye promiscuously one with another, *and where the Light is as Darknes*. In a word, then the *Iudgment* that hath befalne *Thousands* in the selfe-same kind, may make vs doubt, whether we shall increase that Number, or to haue the Happinesse, to see the next Morrow Light. So S. *Chrysostome*, *Let vs alwayes endeavour to pray* [f] saith he, *both in the Day time, and in the Night, and rather in the Night, for that no Body then is troublesome to vs, then haue we a great Tranquillity of our Thoughts when our Businesses are not troublesome, when there is none that can hinder vs from having accesse to God, when our Mind knitting it selfe together, is able diligently to make reference of all to the Physition of Soules.* And againe a little after, *Behold the Doctor of the World* saith he, *fast in Prison, praying notwithstanding the whole* [t] *Night with* Sylas, *and nothing hindred from that Action of his, neither with Sorrow, nor with Bonds, nay by so much the more did they shew their Fervency of spirit towards the Lord.*

[t] Iob 10.21.

[f] *Chrys. in Gen. Hom.* 30.

[t] Act. 16.25.

But *Stilnes* is here enjoyned to, *Commune with your owne Heart, and in your Chamber, and be still.* For as in *bodily* [u] *Diseases* to be quiet, and still, is a great Ease and Help towards the procuring of *bodily Health*, so is it also in the Soares of the *soule*. And therefore the Prophet [x] *Esay*, *In Returning, and Rest shall ye be saued; in Quietnes and Confidence shall be your strength.* And *Iob* to this purpose, [y] *I will lay my Hand vpon my Mouth. Once haue I spoken,*

[u] *Vid. Zanch. de Redempt. l.* 1. *c.* 13.

[x] Esay 30. 16.

[y] Iob 40.4.

but

but I will not answere, yea twice, but I will proceed no farther. Indeed it is not strugling that will in this case serue the turne. The Bird that fluttereth in the Lime-twiggs, doth but intangle her selfe more and more, and the more impatient we shewe our selues, the greater hold hath Sathan of vs. [x] *Peace, Peace to him that is farre off, and to him that is neere, saith the Lord, and I will heale him. But the Wicked are like the troubled Sea, when it cannot rest, whose Waters cast vp Mire and Dirt.*

[x] Esay 57.19.

Vers. 5. *Offer the Sacrifice of Righteousnes, and put your trust in the Lord.*] A *Sacrifice* among the *Iewes*, was a sacred Action, wherewith they worshipped God, by offring some outward thing vnto his Glory, thereby to testifie, as his Dominion ouer them, so their Submission to him againe. Hence had they their multiplicity of *Offrings*, as their *Meat-Offring*, their *Burnt-Offring*, their *Sinne-Offring*, their *Trespasse-Offring*, their *Peace-Offring*, as they are all of them specified by *Moses* in the Booke of [a] *Numbers*, and [b] *Leviticus*. Such *Sacrifices* were either *Propitiatory*, to procure Fauour or Pardon for a Sinne committed; or *Gratulatory*, to giue Thankes and Praise after some Benefit receiued. Now for the most of them contented themselues with *Opus Operatum*, that is, with performing of the Thing only, litle caring how they did performe it, so performed it were at all, hence it is that the Prophet here puts them in minde how the selfe-same *Sacrifices* should be offred, and that they should not as they had wont to doe, spill their *Gifts* in the bringing. *Offer* saith he, *the Sacrifice of Righteousnes*, as if so be he had said, *Offer to God a right Sacrifice*, which as he tels vs [c] elswhere, is *A troubled Spirit, a broken, and contrite Heart.*

[a] Numb. 7.13. 18.9.
[b] Levit. 7.37.
[c] Psal. 51.17.

What? will some say, and had the *Iewes* so many *Sacrifices*, and had not the *Christians* aswell as they? Had they their *Sinne-Offring*, and their *Trespasse-Offring*, their *Peace-Offring*, and their *Burnt-Offring*, and haue wee no *Offring* at all? Yes, instead of all these, VNVM *nos habemus*,

[a] *Aug. in Ps. 74. & de Temp. Ser. 251.*
[c] *Chrys. in Ep. ad Heb. c. 10.*
[f] *Theodoret. in Ep. ad Heb. c. 8.*
vid Bilson True Diff. *p. 512. 513*
[g] *Iewel* Serm. at Paules Crosse, Ao D. 1560. Dr Whitaker *Prefat. in Lib. ad vers. Sanderum de Antichristo*, and his Answere to Mr *William Rainolds c. 7.* Dr Fulke, Dr Bilson, Dr Sutcliffe, &c.
[h] Art. 5.
[i] Art. 17.
[l] Rom. 12. 1
[m] 1. Pet. 2. 9
[n] 1 Pet. 1. 1.

mus, we haue one [d] faith S. *Austen*, and he meanes that of our *Saviours* on the Crosse, which though it be but onely one, yet is it all-sufficient. So [e] S. *Chrysostome*, *We doe not offer an other Sacrifice, but euer the same, or rather we continue the remembrance of that Sacrifice.* So [f] *Theodoret*, *It is cleare to them that are instructed in our Mysteries, that we doe not offer an other Sacrifice, but continue the memory of that one, and healthfull Sacrifice.* Yea, but where then shall we finde the *Sacrifice* of the *Masse*? It is excluded. By what Law? By the *Laws* of *Protestants*? No, but by the Law of those *Fathers*, whose Sonnes our Romish Catholicks would seeme to be. And indeed it hath bene [g] offred them, by some of our Side, that if they be able to bring any one sufficient Sentence out of any old Catholick *Doctor*, or *Father*, whereby it may clearely and plainly bee prooved, either that the People was taught to beleeue, [h] that Christs Body is *Really*, *Substantially*, *Corporally*, *Carnally*, or *Naturally* in the Sacrament: or [i] that *the Priest had Authority to offer vp Christ vnto his Father, & that the People were taught to beleeue both these, for the space of Six Hundred yeares after Christ*, they would bee content to yeeld, and to subscribe. It is strange to see what poore Proofes were brought by *Harding*, to that purpose, and by Such as tooke his part, *Rastal*, *Saunders*, *Stapleton*, *Rainolds*, and Others. But to returne to my purpose.

Besides that *One Sacrifice* whereof *S. Austen* speakes, which is most truly a SACRIFICE indeed. We haue other *Sacrifices* to, as The *Sacrifice* of *Prayer*, The *sacrifice* of *Praise*, The *sacrifice* of *Almes*, the *Sacrifice* of our own *Bodies*, wherof the Apostle to the *Romans*, [l] *I beseech you Brethren, by the Mercies of God, that yee present your Bodies, a liuing Sacrifice, holy, acceptable vnto God.* In regard of which *Foure Sacrifices*, euery Christian is a Priest, & therfore [m] S. *Peter*, *Ye are a chosen Generation, a royall Priesthood, an holy Nation, a peculiar People*, which though it were spoken then to the [n] *Strangers* onely, scattered throughout

throughout *Pontus, Galatia, Cappadocia, Asia,* and *Bythinia*, yet is it spoken to vs in them, forasmuch as now at this time, there is [o] neither *Iew, nor Greeke, there is neither Bond, nor Free, there is neither Male, nor Female, for we are all one in Christ Iesus.* But to returne where I left.

[o] Gal. 3. 28.

As *David* here in this place puts them in minde of a Right *Sacrifice*, so likewise the Prophet *Esay*, or rather the Lord in that Prophet: *To what purpose,* [p] saith hee, *is the Multitude of your Sacrifices vnto me. I am full of the burnt Offerings of Rams, and the Fat of fed Beasts: and I delight not in the bloud of Bullocks, or of Lambs, or of hee Goats. When yee come to appeare before me, who hath required this at your hand to tread my Courts? Bring no more vaine Oblations, Incense is abomination vnto me: the new Moones and Sabbaths, the calling of Assemblies I cannot away with, it is iniquitie, even the Solemne Meeting. Your new Moons, and your appointed Feasts, my soule hateth, they are a trouble vnto me, I am weary to beare them.* No doubt the Lord required al these things at their hand, even the Multitude of these *Sacrifices*: the burnt *Offrings* of *Rams*, the fat of fed *Beasts*, the bloud of *Bullocks*, and of *Lambs*, as also of he *Goats*, and that the *Offerers* thereof should tread in his *Courts*. No doubt he required *Incense* at their hands, the observation of new *Moones*, and *Sabbaths*, and solemne *Meetings* and appointed *Feasts*, but it was the *Manner* he misliked, not the Materials, and therefore in regard of that *Manner* if so bee they would mend their manners in washing themselues, and making cleane, in putting away the evil of their Doings from before his eyes, in ceasing to doe evill, and learning to doe well, in seeking iudgement, releeuing the *Oppressed*, iudging the *Fatherlesse*, & pleading for the *Widowe*; it is a great Invitation, and a Promise too, that followes after, [q] *Come now and let vs reason together*, saith the Lord: *though your Sinnes be as scarlet, they shall be as white as snow; though they be red like Crimson, they shall be as Woolll.* King *Ahasuerus* never held

[p] Esay. 1. 11.

[q] Esay. 1. 18.

r Esther. 4. 11. out his r *Golden Scepter* to better purpose.

But besides the *Sacrifices* to be thus made, the Prophet here enioynes them one point more, namely, *To put their trust in the Lord.* For as little Children when they learne to goe alone, feeling the feebleneſſe of their owne Feet are taught by Nature to thruſt out the Hand to the Wall, and truſt to it to ſtay them: ſo in regard of our own weakneſſe and ſpeciall acquaintance with it, *Nature* and *Religion* both, teach vs to truſt to a ſtronger then our ſelues, leaſt we vtterly miſcarry. Now this ſtronger then our ſelues, it may not be the s *Words* of Man; no, nor the t *Bewty of Man*; no, nor u *Fleſh*, that is, the ſtrength of Man; nor x *Riches*, which is the Wealth of Man; nor y *Wit*, that is, the Wiſdome of Man; nor worldly z *Princes*, and earthly *Potentates*, whoare the beſt, of the beſt of Men; No, but it muſt be *He*, who is to vs all theſe, both a *Bewty*, & *Strength* and *Riches*, and *Wiſdome*, the *Lord of Lords, and King of Kings*, as he is ſtyled by the Apoſtle S. *Iohn* in his Book of a *Revelation*. It is a deſperate b Doctrine of theirs then that teach vs to *Rely* on Saints; that wills vs to *Pray* and make our *Petitions* vnto thẽm; to *Offer* vnto thẽm; to *Sweare* by thẽm; to *Giue* thẽm the Honour of Temples, & of Altars; for what is it that God himſelfe doth more expect at our hands, or that we muſt reſerue for him? May he not ſay in theſe caſes as did King *Solomon* to his Mother, when ſhe petitioned for *Adoniah*, c *Aske for him the Kingdome alſo?* It is the *Lord* then that wee muſt truſt in, the *Lord* of *Lords*, and the *King* of *Kings*, that as all Naturall Effects haue recourſe to their Cauſes when ever they ſtand in need, and they become the ſtronger: the *Fiſh* diſtreſſed to the Water, and is relieued; the *Bird* to the Dam, and is ſhrowded vnder her Wings; the *Child* to his Parents, and is cheriſhed by them. So let vs to the LORD of Heauen, who is the *Water* of comfort, the *Henne* that would gather her Chickens, and the trueſt *Father*, and trueſt *Mother* that ever was. d *Can a Woman forget her ſucking*

s Ier. 7. 4.
t Ezech. 16. 15
u Ier 17. 5.
x 1. Tim. 6. 17.
y 2. Sam. 15. 3.
z Pſ. 142. 2.
a Rev. 17. 14.
b *Vid. D.* Abb. *Apol. againſt.* Biſh. *Part.* 1. p. 347.
c 1. King. 2. 22.
d Eſay. 49. 15.

ſucking Child that ſhe ſhould not haue compaſſion on the ſon of her Womb? yea they may forget, yet will I not forget thee.

Verſe. 6. *There be Many that ſay who will ſhew vs any good.*] [e] As every thing naturally and neceſſarily doth deſire the vtmoſt *Good*, and greateſt *Perfection* whereof Nature hath made it capable, ſo likewiſe *Man*. Mans Felicity therefore being the Obiect, and accompliſhment of his Deſire, he cannot chooſe but wiſh and covet it. This made *Ariſtotle* begin his Ethicks with that Vniverſall Propoſition, [f] *All Arts, all Learning, All Action, All Conſultation haue their reference to ſome Good.* Howbeit, Man whenas he beginneth to propoſe to himſelfe this *Good*, then is he at a Maze. *Quot Capita, Tot Senſus*: ſo many Men, ſo many Minds. And yet as that worthy Frenchman obſerues, [g] *When none of vs knowe which way to goe, ſcarcely not one of vs but doth profeſſe himſelfe a Teacher and Directer of all others. One man he cries to the Right Hand, another to the Left, a Third will vp to the Mountaines, a Fourth will traverſe the Fields. All alike certaine, all vncertaine of the Way.* *Varro* as *S. Auſten* [h] tells vs, ſetting himſelfe a-worke to number theſe Diverſities of Opinions in this kinde, came to *Two Hundred Eighty* and *Eight*, ſo many By-waies hath wandring Error. Howbeit the *Truth* is but one. Now the *Prophet* here endeauoring to bring vs all to that *Truth*, propoſeth here the like Queſtion, concerning the Felicity of Man. *There be Many*, ſaith he, *that ſay, who will ſhew vs any Good?* Many among the *Iews*, many among the *Gentiles*. Many among the *Gentiles*, I confeſſe, but Many among the Iewes? Why? They are [i] *Iſraelites*; to them pertaineth the *Adoption*, and the *Glory*, & the *Couenants*, and the *Giuing* of the *Law*, and the *Seruice* of *God*, and the *Promiſes*; theirs are the *Fathers*, and of them concerning the Fleſh, CHRIST came, who is ouer all, *God bleſſed for ever*; Many among them? Yes: among them, for as it followeth there in that place, [l] *They are not all Iſrael, which are of Iſrael, nether becauſe they are the ſeed*

[e] Mr. *Hooker* Eccleſ. Pol. l. 1. §. 8.

[f] *Ariſt. Ethic. l.* 1. *c.* 1.

[g] Mornæus *de Verit. Rel. Chriſt c.* 19.

[h] *Aug. de Civ. Dei. l.* 19. *c.* 1.

[i] Rom. 9. 4.

[l] *V.* 6.

seed of Abraham, are they all Children. Nether is hee a Iew,[m] saith the same Apostle, *which is one outwardly, nether is that Circumcision which is outward in the Flesh: but he is a Iew which is one inwardly, and Circumcision is, that of the Heart, in the Spirit, and not in the Letter, whose praise is not of Men, but of God.* Where we see by the way that the Major Part is not alwaies the better Part, but thereof I haue spoken [n] before. †*Piscator* goes an other way, and makes the meaning of the Words of this *Verse* to be this: *Many*] All for the most part, the common Sort of Men, weary of these *Troubles*, when they heare that I am designed from Heauen to be their *King*, and yet to be persecuted thus by *Saul*, say, *Oh that some would bring it to passe, that we might enioy some Good*, that is, Peace, and Worldly Happinesse. Which sence if the Reader will, he may take with good Probability. But what is the *Answere* to the Question here? The *Answer* followeth.

[m] Rom. 2.28.

[n] Expos. in Ps. 3.1. p 65.

† Piscat. in hunc Psal.

Vers. 7. *Lord, lift thou vp the Light of thy Countenance vpon vs.*]Concerning the Word *Lord*, I haue spoken [o] before. The Answer here is not by way of *Narration*, but a great deale more significantly by way of *Obsecration*. Would we then knowe wherein this *Felicity*, this chiefe *Good* doth consist? It is in the *Light of Gods Countenance*, that is, in Gods Favours towards vs. For as Mens Favour is declared by the Countenance that they shewe, *Imago Animi Vultus est, Indices Oculi: The Countenance*, [p] saith Tully, *is the Image of the Mind, and that which paints out the Countenance to vs, are the Eies*: So by an vsuall Figure in holy Srripture, the Countenance of the Lord, as it is said to be an Austere, and a Clowdy Countenance vnto the *Reprobate*, so is it Louely and Gratious to his *Children. In the light of the Kings Countenance*, [q] saith Solomon, *is Life, and his favour is as a Clowd of the latter Raine.* And if it be so in a Kings *Countenance*, who oftentimes is pleased to Day, to Morrow is displeased againe, who

[o] Expos. in Ps. 3.1. p.64

[p] Tully de Orat. l.3.

[q] Prov. 16. 15.

at

at one and the selfe same time is contented that *Haman* should be inuited with him to a Feast, and before the Cloth be taken away, giues him a paire of *Galows* for a *Grace-cup*; how is it in the light of the Countenance of the King of Kings, [s] *with whom is no variablenesse, nether shadow of turning.* Againe, [t] *Iesus Christ the same Yesterday and to Day, and for ever. O put not your trust in Princes,* [u] saith David, *nor in any Child of Man, for there is no helpe in them.* *S. Austen* hath an excellent speech to the selfe same purpose we haue in hand. *Some places of Refuge there are,* [x] saith he, *whereunto if a Man fly, hee is in worse case then he was before. As for example thou retaineſt to some Great Man in the World, thereby to make him thy Friend, & thou supposest thy selfe secure. And yet for all that, there are such* †*Vncertainties in this World, and the Fals of great Men are so common, that when thou hast gotten thee such a Refuge thou hast a great deale more cause to feare, then ever thou hadst before.*

[r] Esther. 7.9.
[s] Iam. 1. 17.
[t] Heb. 13. 8.
[u] Ps. 146. 2.
[x] *Aug. in Ps. 45.*
† *Tanta tamen huius Sæculi incerta sunt, & ita Potentum Ruinæ quotidianæ crebrescunt: vt cum ad tale Refugium confugeris, plus ibi timere incipias.*

Vers. 8. *Thou hast put Gladnesse in my Heart, since the time that their Corne, and Wine, and Oyle increased.*] An effect of the *Light* of the *Countenance* of *God*: Delight, and Ioy, and Gladnesse of Heart. *Mihi crede, res severa est verum Gaudium.* Beleeue it, [y] saith *Seneca*, true Ioy indeed is a matter of much Gravity. Wee may see it by our Prophet here, who had not that Ioy that is described by the *Preacher*, to bee as the [z] *Crackling* of *Thornes* vnder a Pot, or as a [a] *Lifting vp of the Voice with Laughter*: No; but *Ioy* he had notwithstanding, and such *Gladnesse* of *Heart*, as that the Gladnesse of his Enemies, who had all things in such abundance, *Corne*, and *Wine*, and *Oyle*, was nothing comparable thereunto. *Even in laughter,* [b] saith Solomon, *the Heart is sorrowfull; and the end of that Mirth is Heauinesse.* *Dionysius* the Tyrant of *Sicily*, expressed this, no man better. The Story is at large both in [c] *Tully*, and [d] *Macrobius*.

[y] *Senec. Epist. l. 3. ep. 23.*
[z] Eccles. 7.5.
[a] Ecclus. 21. 20
[b] Prov. 14. 13.
[c] *Tull. Tusc. Quæst. l. 5.*
[d] *Macrob. in Som. Scip. l. 1. c. 10.*

The Increasing here of their *Corne*, and *Wine*, and *Oyle*

thus ſpecified, doth intimate vnto vs their time of Harveſt. Which three Commodities were ſo great in the Land of *Canaan* their Country, as that it was oftentimes called by the Holy Ghoſt, [c] *A Land that floweth with Milk and Hony.* Now their Ioy in Harveſt was ſo great, as that the Prophet *Eſay*, when hee would expreſſe great Ioy indeed, thought good to fetch his Compariſon from thence. *They ioy,* [f] ſaith he, *before thee according to the ioy in Harueſt.* Which Ioy, no doubt, is the greater, by reaſon of ſuch Multitudes as then Ioy togither. *When many Ioy together,* ſaith [g] *S. Auſten, each Mans Ioy is more Feruent, for that they inflame one another.* But yet when all comes to all, the Ioy in Harueſt is but Earthly Ioy, and therefore well may the Prophet here preferre his Ioy before that. For howſoeuer it be here read, *Thou haſt put Gladneſſe in my Heart, ſince the time that their Corne, and Wine, & Oyle increaſed:* yet more agreeable to the Hebrew is that in our laſt Tranſlation, as alſo in the Former before, *Thou haſt put Gladneſſe in my Heart, more then in the time that their Corne, and their Wine increaſed.* And againe, *Thou haſt giuen me more Ioy of Heart then they haue had, when their Wheat and Wine did abound.*

[c] Exod 3.8. 3.17. 13.5. 33.3.

[f] Eſay. 9.3.

[g] *Aug. Confeſſ. l. 8. c. 4.*

[h] The Abridgment of the *Booke* which the Lincolneſhire Miniſt. deliuered to his Maieſty. p. 15.

Yea but here [h] Exception is taken for adding of *Oyle*, ſeeing it is not in the *Hebrew.* It is true, it is not, but is it not in the [i] *Greeke*, or in the *Septuagint*? Is it not in that from whence the *Pſalter* is tranſlated for the moſt part, without reference to the *Hebrew*? Were it a matter in controuerſie, & that the *Greeke*, and the *Hebrew* were contrary, no doubt but we ſhould be tried by the *Hebrew* rather, but ſeeing it is about ſuch Additions, as more copiouſly explicate the meaning of the Text, what need ſo much adoe, about Trifles and Niſles only. Wherefore now to the Matter in hand.

[i] καὶ ἐλάιῳ v. 9. *Græcè.*

Worldly *Ioy* when it is cauſed by reaſon of Wealth, is commonly but briefe, and of a ſhort continuance. *How many Rich Men Yeſterday,* [l] ſaith S. Auſten, *and to Day but Poore,*

[l] *Aug. de Verb. Dom. Ser. 8.*

Poore, how many haue gone Wealthy to Bed, and by reaſon of Theeues that haue robd them in the Night, haue awaked in the Morning as poore, as poore might bee. Our Age hath ſeene within the ſpace of an [m] *Houre*, by caſualty of *Fire*, and that at Mid-day to, the Wealthieſt in a *City* as poore as *Iob*.

[m] The lamentable burning of *Teuerton*, Ao 1612.

Va tibi Ridenti quia mox poſt Gaudia Flebis,

is a Verſe, one [n] ſaith, that comprehendeth in it all the *Eight* parts of Speech, like as [o] *Homer* in a Greeke Verſe comprehended the like. I ſhall not need now at this time to examine that in the Latine, but ſure I am it compriſeth in it, all Worldlings whatſoever, our Saviour ſpeaking to all, when he ſpake vnto them in Proſe, [p] *Woe be to you that Laugh now, for you ſhall Mourne.* But is the Ioy of the Godly ſuch, and ſhall it laſt no longer then ſo? Nay, but he ſaith to them, *Your Heart ſhall Reioice, and your Ioy nee Man taketh*, that is, ſhall be able to take, *from you*. [q]

[n] *Goclen. de Riſu.*
[o] *Plutarch. Platon. Queſt. Queſt. 9.*
[p] Luc. 6. 25.
[q] Ioh 16. 22.

Verſe. 9. *I will lay me downe in peace, and take my reſt, for it is thou Lord only that makeſt me dwell in ſafety.*] The Prophet in the former *Pſalme* told vs what he had done, *I laid me downe*, [r] ſaith he, *and ſlept, and roſe vp againe, for the Lord ſuſtained me*: he tells vs here what he would doe. Both come to one reckoning, both intimating vnto vs that for all our *Nights* paſt which wee haue ſlept heretofore, for all we ſhall ſleepe hereafter, as long as our *Lines* ſhall laſt, we haue beene, wee are to be, beholding to the Lord. *Except the Lord keep the City*, [s] ſaith David, *the Watchman waketh but in vaine*, and except the Lord keep our *Bodies* at that time, the *Cities* of our *Soules*, the Sleepers ſleep but in vaine nether. How quickly are we gone in the turning of an Hand? *Truly as the Lord liueth, and as thy Soule liueth*, [t] ſaith *Dauid* to *Ionathan*, *there is but a Step betweene me and Death.* Truly many times there is in this caſe not ſo much. Let but our *Spittle* miſtake the Paſſage, which is eaſily done in the Night time by reaſon of the Rewme, & how irrecouerably may we be gone. The [u] *Epiglottis*, or

[r] Pſ. 3. 5.
[s] Pſ. 127. 2.
[t] 1. Sam. 20. 3.
[u] French Academ. Part. 2. c. 16.

little *Tongue* that closeth the amplitude of *Larinx*, or the top of the Rough *Artery*, as the Cover of a Pot, how doth it still saue vs from dayly and deadly Dangers? Howbeit the Dangers here meant are not so much in regard of such Infirmities, as of the Cruelty of Enemies who would haue done by our Prophet, as *Abishai* would haue done by King *Saul* when he found him fast asleep, would but *David* haue said the word. *God*, [x] saith *Abishai* to *David*, *hath deliuered thine Enemie into thine Hand: now therefore let me smite him I pray thee, with the Speare even to the Earth at once, and I will not smite him the second time.* But I haue spoken on this Argument in the *Psalme* [y] before. I now conclude with that of *David* in another of his Psalmes, [z] *If the Lord himselfe had not beene on our side, now may Israel say, if the Lord himselfe had not beene on our side, when Men rose vp against vs, they had swallowed vs vp quicke, when they were so wrathfully displeased at vs. Yea the Waters had drowned vs, and the Streame had gone ouer our Soules.*

x 1. Sam. 26. 8.

y Exposit. on Ps. 3. 5. p. 70.

z Ps. 124. 1.

And thus much of this *Fourth Psalme*, concerning which, if any be desirous to haue more said of it then is, I referre him to that which S. *Austen* hath in his Booke of *Confessions*, where speaking of the *Psalmes* in Generall, and Particularly of this *Fourth Psalme*: *I would the Manichees*, [a] saith hee, *had beene by me (so I had not knowne of it) when I had occasion to read the Psalms, especially the Fourth Psalme*: and then he recites it wholy word by word, and makes a Paraphrase thereupon: as if it touched those *Heretickes* as neere, as neere might bee. Nor can I here forget what *Erasmus* saith of this *Psalme*. *This one Psalme alone*, [b] saith he, *as short as it is, would suffice vs for Salvation, did we but Vnderstand what we read therein, and what we Vnderstand, did we but Practise in our Lines.* Indeed Practise is all in all. For haue we in our Crosses & Calamities that doe betide vs, any recourse vnto the Lord? No surely not a whit. Little difference now adaies, nay none at all betwixt

a Aug. Confess. l. 9. c. 4.

b Erasm. Op. Tom. 5. in Ps. 4. p. 246.

betwixt *Turkes* and *Infidels* once wronged, & those that beare the Name of CHRISTIANS. Euery Man now quits himselfe with like for like, and is his owne Caruer. Or if he be of a brauer Spirit then ordinary, then is hee a [c] *Lamech* streight, or a [d] *Bertram*, though he play the part of [e] *Iudas* too, in murthering himselfe when he hath done. We are like for all the World the *Cat* in the [f] Fable, as demure as may be, till wee are crossed, but then let a little *Mouse* runne by, suppose some petty Iniury not worth the speaking of, and all our demurenesse is quite dasht, and streight wee proove, *Cat after kinde*. strange it is to consider vpon what slight occasions, what Hurly burlies haue beene in the World. Let me speake it in *Michael Montaigne* his Words, [g] *Our greatest Agitations, haue strange Springs, and ridiculous Causes. What ruine did our late Duke of Burgundie run into, for the Quarrel of a Cart-load of Sheepe-skins? And was not the graining of a Seale, the cheefe Cause of the most horrible Breach and Topsy-turuy, that ever this Worlds Frame endured? For Pompey & Cæsar are but the new Buddings, and continuation of two others.* And a little after: *Poets haue most iudicially looke into this, who but for an Apple haue set all Greece and Asia on Fire and sword.* We learnt it in *Tullies Offices* long agoe, but we left it at *schoole* behind vs as soone as we left the *schoole*, [h] *Conuenit à Litibus quantum liceat (& nescio an paulò plus quàm liceat) abhorrentem esse. Est enim non modò liberale, paulum nonnunquam de suo iure decedere; sed interdum etiam fructuosum.* Which were it englished as it should be, would teach *English Men*, how convenient it is as much as may be, and happily more then well may be, to abhorre BRABLING & [i] LAWING. For that it is not only a point of *Ingennity* sometimes to yeeld a little of our *Right*, but there is also *Profit* in it. But thus much of this *Psalme*.

[c] Gen. 4. 23.
[d] *Examinat. and true Relat.. &c.* of the Murther of Sr IOHN TYNDAL. Ao 1616.
[e] Mat. 27. 5. Act. 1. 18.
[f] Æsop. *Fab. Gr. & Lat. Fab.* 172.
[g] *Nos plus grandes agitations, ont des ressorts & causes ridicles. Pour la querelle d'vne charrette de peaux de mouton. L'engraineure d'vn cachet.* Les Essaies de Michael. *Seigneur de* Montaigne. *l.* 3. *c.* 10
[h] *Tull. Offic. l.* 2.
[i] *Vid.* D. Prideaux his Two Sermons of Christs Counsell for ending *Law Cases.*

PSAL. V.

Verba mea Auribus.

1 POnder my Words, O Lord, consider my Meditation.

2 O hearken thou vnto the voice of my Calling, my King, and my God: for vnto thee will I make my Prayer.

3 My Voice shalt thou heare betime, O Lord: earely in the Morning will I direct my Prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any Evill dwell with thee.

5 Such as be Foolish shall not stand in thy Sight: for thou hatest all them that worke Vanity.

6 Thou shalt destroy them that speake Leasing: the Lord will abhorre both the Blood-thirsty, and Deceitfull man.

7 But as for me I will come into thy House, euen vpon the Multitude of thy Mercy: and in thy Feare will I worship towards thy holy Temple.

8 Lead me O Lord in thy Righteousnes, because of mine Enemies: make thy Way plaine before my Face.

9 For there is no Faithfulnes in his mouth: their inward parts are very wickednes.

10 Their Throate is an open Sepulchre: they flatter with their Toung.

11 Destroy

11 *Destroy thou them O God, let them perish through their owne Imaginations: cast them out in the multitude of their Vngodlines, for they haue rebelled against thee.*

12 *And let them that put their trust in thee, reioyce: they shall euer be giuing of Thankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.*

13 *For thou Lord wilt giue thy Blessing vnto the Righteous, and with thy fauourable kindnes wilt thou defend him as with a Shield.*

* * * * * * * * * * * * * * * * * * *

THE ANALYSIS.

THis *Fift Psalme* of *David*, as it is a Prayer in general, so is it a *Combination*, and Bundle of *Prayers*, containing in it many Severals, as it were so many severall Suits. Here is a *Prayer* for Himselfe, here is a *Prayer* against his Enemies, and here is a *Prayer* for the Church: or to goe more particularly to worke as we haue done in the former Psalmes, Verse by Verse, our Prophet performeth in this *Psalme* three severall Things; *First*, by the way of Preface, hee prepareth, as it were, the Heart of the Lord to giue him Audience now at this time, and that in the *First*, and *Second* Verses. *Secondly*, he proposeth two Things: *First*, his Confidence, and Trust, that he hath in the Lord, in regard whereof he will be bold to approach vnto Him, as it is in the *Third* Verse: *secondly*, his Arguments, and Reasons, confirming that his Confidence, drawne partly from the Persons of his Enemies, who are hated, and detested of God, as it is in the *Fourth* Verse, in regard whereof they shall not only not bee able to stand before

before him, as it is in the *Fift*, but they ſhall be all of them confounded, as it is in the *Sixt* Verſe; partly from his owne Perſon, for that truſting in the Mercies of God, he will reverently come vnto him, as it is in the *Seaueuth* Verſe. Thirdly, he makes his Petition to God, partly to direct him in the Courſe of his Life, by reaſon of his Enemies, and that in the *Eight* Verſe; whom he deſcribeth inſide, and out-ſide in the *Ninth*, and *Tenth* Verſes; partly to deſtroy thoſe his Enemies, as it is in the *Eleauenth* Verſe; that ſo the Godly may haue comfort thereby, as it is in the *Twelfe*, and *Thirteene* Verſes. And thus much of the *Analyſis*.

VErſe 1. *Ponder my Words O Lord, conſider my Meditation.*] Concerning the Word, LORD, I haue ſpoken[a] before. *Prayers*[b] ſaith Reverend *Hooker*, are thoſe[c] *Calues* of Mens Lips, thoſe moſt gracious and ſweet[d] *Odours*, thoſe rich[e] *Preſents* and *Gifts*, which being carried vp into Heauen, doe beſt teſtifie our dutifull Affection, and are for the purchaſing of all Favour at the Hands of God, the moſt vndoubted *Meanes* we can vſe. Now *Prayer* is twofold, namely *Vocall*, by way of Voice, when as we vſe Words to that purpoſe: or *Mentall*, when we vſe no Words, but onely the Conceits of our Mindes. According to both theſe waies did the Godly vſe to pray; and though moſt commonly the Former way, yet ſometimes the Latter too. So[f] *Moſes*, ſo[g] *Hannah*, and S. *Auſten* ſpeaking of himſelfe, *My Confeſſion, oh my God*[h] ſaith he, *is made in thy Sight ſecretly, and yet not in ſecret*, Tacet enim ſtrepitu, clamat affectu, *it makes no noyſe at all by way of ſound, and yet is it clamorous by reaſon of her Loue.* And S. *Gregory* to this purpoſe, *They are not our Words*[i] ſaith he, *but our Deſires, that yeeld a moſt forcible Sound in the moſt ſecret Eares of God. For if we aske Eternall Life onely with*

[a] *Expoſit. on* Pſ. 3. 1. p. 64.
[b] *Mr Hooker* Eccleſ. Pol. l. 5. §. 23.
[c] Hoſea 14. 3.
[d] Rev. 5. 8.
[e] Act. 10. 4.
[f] Exod. 14. 15.
[g] 1. Sam. 1. 13.
[h] *Aug. Confeſſ.* l. 10. c. 2.
[i] *Greg. in Iob* l. 22. c. 18.

with the Mouth, and desire it not in Heart, Clamantes tacemus, *for all our crying, we are indeed but dumb: but if we desire it from the Heart, though we speake never a word*, Tacentes clamamus, *though we hold our peace, yet we doe cry*. Thus the Prophet here in this Place, hee hath his *Vocall* Prayer, and his *Mentall*, he hath his *Words*, and his *Meditation*, and in our *Private Devotions* at Hoame, it is all one to God aboue, whether we vse the One, or the Other. *As our Eares* [l] saith S. *Austen*, *are to our Words, so are Gods Eares to our Thoughts*: and againe in an other place, *We* [m] saith he, *heare not One the other, without the Benefit, as of our Lungs, so of our Toungs*, Cogitatio tua Clamor est ad Dominum, *thy very Thoughts are shrill in Gods Eares*.

[l] *Aug. in Ps. 148 & Hom. 16.*

[m] *Aug. in Ps. 141.*

But what saith the Prophet here concerning these Words, and Thoughts? *Ponder? Consider? Ponder my Words? Consider my Meditations?* Why? to whom doth he speake? to whom doth he vse these Words? Speakes he not vnto the Lord? doth hee not vse them to God aboue? And is it fit that *Dust* and *Ashes* should thus speak vnto Him? Say but to thy Fellow Creature, if once he bee aboue thee in Authority, and I meane that Lawfull Authority, [n] *quam illi Deus Homini in Homines dedit*, which to him being a Man, God hath giuen him ouer Men, *Sir, Consider my Suit, ponder that I haue spoken vnto you, weigh it well before you iudge*, and will hee not presently take it in snuff, and thinke you haue done him great wrong, as if you did call his Wits in question? But oh the Loue of our Creator, that disdaines not to be call'd vpon euen in these Termes, *Ponder, Consider*, that Magistrates may learne in like sort to giue poore *Suiters* leaue, if somtimes transported, and carried away with the eagernes of their *Affections*, they chance to forget good Behaviour. Memorable is that of a poore Woman, who hauing a Suit to King *Philip* of *Macedon*, and hearing him say that he was not at leisure to heare her, *Nolis ergo regnare* [o] said *She*, then

[n] *Aug. ep. 160.*

[o] *Plutarch. Apoph.*

then be not at leisure to be a King; which bold, and audacious Answer of Hers, the King admiring, and taking in good part, gaue audience to *Her* presently, and not to Her only, but also to Other besides. How many Petty other *Magistrates* would haue taken an other course, and haue sent her where *She* should haue learn'd, at least wise haue bene taught better Manners. Yet would I not haue *Suitors* to be too bold neither. *Davus* neuer spake better, then when he said to his young Master, somewhat displeased with his Father, [p] *Pater est Pamphile, difficile est.* No more of that *Pamphilus*, if you loue me. Remember he is your *Father*, and there is no dealing with him in this kind. Now *Magistrates* are as *Fathers*. And if the *Apostle*, speaking of *Fathers*, [q] saith, they chasten vs after their owne *Pleasure*, and yet we giue them *Reverence*, how much more should we performe the selfe same *Reverence* to the Fathers, not of *Vs* only, but also of our *Country*. Our Prophet goeth on.

[p] Terent. And. Act. 2. Sc. 2.

[q] Heb. 12. 10.

Verse 2. *Oh hearken thou vnto the Voice of my calling, my King, and my God, for vnto thee will I make my Prayer.*] Did I say our Prophet goeth on? Nay it seemes he is no farther then he was before, for what doth he say in these Words, which he said not in the Former? And yet there are not here those vaine Repetitions, such as our *Saviour* findeth fault withall in the [r] Gospel of S. *Mathew*. There is no Ματτολογία, no vaine Babling here, such as his, who was the *Primum Mobile*, or rather the *Primum Nobile* in that kind:

[r] Mat. 6. 7.

† *Montibus (inquit) erant, & erant in Montibus illis:* No: there is no superfluity in these Words. *Then is it to be accounted* Ματτολογία, *vaine Babling*, [s] saith *Peter Martyr*, *when as we multiply Words without Faith, and Spirit, perswading our selues we shal be heard for our many Words sake.* This was farre no doubt from our Prophet here, who was so farre from being without *Faith*, that as S. *Thomas* to our *Saviour* Christ, when as our *Saviour* had said vnto him,

† Ovid. Met. l. 2.

[s] *Multiloquium tam adinbetur, cum citra Fidem &c.* P. Martyr in 1. Sam. 1. 12

him, *Be not faithlesse, but beleeving*, said presently thereupon, [t] *My Lord, and my God*, so King *David* here in this Place, *My King, and my God.* In which Words, let vs consider both the Matter, and the Manner.

[t] Ioh. 20.28.

The Matter is, that he stileth him, KING, and GOD: *King* in regard that hee is the Soveraigne Emperour and Ruler ouer the whole World, and so he is as S. *Paul* in his [u] Epistle to *Timothy*, a *King Eternall, Immortall, Invisible*: and hee is styled elsewhere by *David*, [x] *The King of Glory*, and that oftentimes in one Psalme: *God*, in regard he is a most powerfull *Spirituall* Substance, *Ineffable, Incomprehensible*, of whom we may more easily say, [y] saith S. *Austen what he is not, then what he is*. And againe, *All things* [z] saith he, *may be spoken of God, and yet nothing worthily may be spoken of him*. Nihil latius hâc Inopia, *Nothing more large and ample then this Scarcity, this Want.*

[u] 1. Tim. 1.17.
[x] Ps. 24.7. 8. 9. 10.
[y] *Aug in Ps. 85. & de Trin. l. 8. c. 2.*
[z] *Aug in Ioh. Tract. 13.*

The Manner is, that he stileth him here, *My King, and my God.* There is [a] saith *Luther* in Pronounes, much Vehemency, and Power. *In worldly Affaires* Meum, *and* Tuum, *Mine*, and *Thine*, *it is said, they marre all, sure I am they are the Causes of much brangling in the World*; but *Meum* in Spirituall Affaires is so farre from marring, that indeed it makes all. Of the Words, *My God*, I haue spoken [b] before, but that the Prophet here saith, *My King* to, it is much remarkeable. For what was the Prophet but a *King* himself? He then calling God his *King*, resigneth (as it were) to God his *Crowne*, and *Dignity*. So the foure and twenty Elders in the *Revelation* of S. *Iohn*, they cast their Crownes before the *Throne*, saying, [c] *Thou art worthy, O Lord, to receiue Glory, and Honour, and Power: for thou hast created all things, and for thy Pleasure they are, and were created.* Indeed, *Omne sub Regno graviore Regnum est*, saith [d] One: and againe an [e] Other to this purpose,

[a] *Luth. in Gal. c. 1.*
[b] *Vid. Exposit. on Ps. 3.7. p. 75*
[c] Rev. 4.10.
[d] *Senec. Thyest. Act. 3.*
[e] *Horat. Carm. l. 3. Od. 1.*

Regum timendorum in proprios Greges,
Reges in ipsos Imperium est IOVIS.

As Kings are ouer Men, ſo God is ouer Kings, and Kings though they haue no Superiour here on Earth, yet they haue *One* aboue, whoſe Eyes are ouer them in al their doings. *Kings are free* [f] ſaith S. *Ambroſe, from being to be puniſhed for their Offences, their Temporall Lawes take no hold of them, by reaſon of the Power themſelues haue, and yet howſoeuer they are ſafe in regard of that Power, they are notwithſtanding ſubiect to God, in regard of Faith, and Deuotion.* And S. *Auſten* to like purpoſe, *Kings of the Earth are terrible* [g] ſaith he, *yet He more terrible then all, that terrifies earthly Kings.* Nor meanes he the *Pope* neither. Nay, ſo farre was he from acknowledging his *Vicar-ſhip* from God, that he frankly acknowledgeth it in Earthly Kings, *Rex adoratur in Terris,* [h] ſaith he, *quaſi* VICARIVS *Dei.* It is the *King* (not the *Pope*) that is adored here on Earth as the VICAR of God, or Gods VICEGERENT.

[f] *Ambroſ. Tom. 4 De Apolog. David.*

[g] *Aug. in Pſ. 75*

[h] *Aug. Tom. 4. Quæſt. ex Novo Teſt. qu. 91.*

Verſ. 3. *My Voice ſhalt thou heare betimes, O Lord: earely in the Morning will I direct my Prayer vnto thee, and will looke vp.*] The *Hebrewes* [i] ſaith *Lyra*, haue not the *Optatiue Mood*, and therefore vſe the *Future* of the *Indicatiue* inſteed thereof. So that *Shalt thou heare* in this place, is as if the Prophet here wiſhed that the Lord would heare indeed, and that betimes. *Ianſenius* in his Noates hereupon, *The Prophet ſaith,* [l] ſaith he, *thou ſhalt heare, out of a certaine Confidence he had, that God would heare him, or els the Future is put for the Imperatiue, Heare thou. For that is frequent with the Hebrewes. And my Paraphraſis* ſaith he, *ſheweth both.* I haue heard that ſome of our *Schoolemaiſters* are like in the Latine Toung to looſe vs the *Optatiue Mood* to, in that they teach it not their Schollers, but cauſe them to skip it ouer, becauſe of taking Gods *Name* in vaine. Surely in my opinion, ſuch *ſchoolemaiſters* deſerue ſuch vſage as the *ſchoolmaiſter* in [m] *Livy* had, by that noble *Camillus* the Roman. But ynough of this, leaſt they ſtrike me with their *Ferula.* I proceed.

[i] *Lyra in hunc Pſ.*

[l] *Ianſen in hunc loc.*

[m] *Liv. Dec. 1. l. 5.*

This

This *Betimes*, and this *Earlines*, the Prophet explicateth vnto vs more particularly in an other Psalme, † *My Soule fleeth vnto the Lord*, saith he, *before the Morning Watch, I say before the Morning Watch:* it is as if hee had said, before the *Sun* it selfe was vp. *S. Ambrose* alluding hereunto, *Let a deuoted Spirit* [n] saith he, *preuent the Morning, let it participate of the Night, that it may be illightened by Christ, before the Earth be illuminated by the Rising of the Sun.* And indeed if *Demosthenes* were so [o] aggreeved, that Handy-crafts-Men in a Morning should be at their *Annyles*, before himselfe could be at his *Study*, how much more should it grieue vs to be preuented by them, nay by *Demosthenes* himselfe in an early carriage of this Busines. *The Night* [p] saith *S. Chrysostome, was not made to this purpose, that we should steepe all the time, and lye lolling on our Beds. The mannary Trades, and Horse-keepers, and Marchants, can witnesse so much vnto vs. The Church it selfe riseth at Midnight: Rise thou also as doth the Church. Mark the Motion of the Stars, the deep Silence of all things then being, their rest they then enioy, and admire the Prouidence of God aboue. Then is thy Soule more pure, more light, and subtle, more lofty, and quick. The very Darknes it selfe, and that great Silence, may induce thee to much Compunction.* And againe a little after: *Looke towards the City, and thou shalt heare no noise at all: cast thine Eye on thy owne House, and all thy Family shall seeme vnto thee as if they lay in their Graues, or Sepulchres. All this may stirre thee vp to high, and heauenly Meditations.*

† Ps. 130.6.

n *Ambros. in Ps. 36.*

o *Tull. Tusc. Quest. l. 4.*

p *Chrys. ad Pop. Antioch. Hom. 42.*

But what is meant here by the Prophets *Looking vp?* *Earely in the Morning will I direct my Prayer vnto thee, & will looke vp.* It is as if he had said, he would expect, and hope for somewhat from aboue. Like as *Peter*, and *Iohn*, going into the Temple to pray, & saying to the Creeple that lay in their way, [q] *Respice in nos*, Looke on vs, they put him in good comfort, that he should receiue somewhat of them. Thus the Prophet [r] *Micah, I will looke vn-*

q *Mittor in Act. Act. 3.4.*

r Micah 7.7.

[s] TSAPPAH in Piel, TSIPPAH.

to the Lord: I will wait for the God of my Saluation, the Prophet vsing the selfe-same [s] *Word*, that is vsed here in this place.

Vers. 4. *For thou art the God that hath no pleasure in Wickednesse: neither shall any evill dwell with thee.*] It is *His* Note vpon this place even in these very Words, DEVM NON ESSE PECCATI AVTHOREM, *God is not the Author of Sinne*, whom our Adversaries with open mouth continually yelp against, as if he maintained that he were. *In saying,* [u] say the Rhemists, *that they shut their owne Eyes, which S. Paul also repeateth, Act. 28, he teacheth vs the true vnderstanding of all other Places, where it might seeme by the bare words that God is the very Author, and Worker of this Induration, and Blindnesse, and of other sinnes: which was an old condemned Blasphemy, and is now the Heresie of Calvin.* So *Campian*, who laies it to the charge of vs all, *These,* [x] saith hee, *are their owne Axioms: God is the Author, and Cause of Sinne, Willing, Prompting, Making, Commanding, and Working it, & therein gouerning the wicked Counsels of Naughty Men. The Adultery of David, and the Treason of Iudas, was as properly the Worke of God, as was the Calling of S. Paul.* And *Dureus* [y] seconds him. But Dr *Bishop* out-strips them all, (I alwaies except that PLVTO of theirs, [z] *Wright* the Priest, who shames not to say that wee *Protestants* make GOD worse then the DIVELL) but Dr *Bishop* hath this Passage: *Another Opinion some of them hold*, [a] saith he, *to wit that God who hath beene alwaies by Good Men esteemed the Author of all Good, &c. is become the Author, Plotter, Promoter, and Worker of all the Wickednesse and Mischeef, that is, or hath beene, committed in the World. This is the Doctrine*, saith he, *of Zuinglius, with him agreeth Bucer, of the same accursed crew was Melanothon. But the Principall Procter and Promoter of this Blasphemy is* CALVIN. And who would not now thinke but that *Calvin* were guilty indeed. Howbeit the *Rhemists* haue had a FVLCK, as al-

[t] *Calvin in hunc loc.*

[u] *Rhem. in Mat. 13.15.*

[x] *Camp. Rat. 8.*

[y] *Dureus in Whitak.*

[z] *Wright's* Articles answered in part by D. *Barlow* afterwards Bish. of *Lincolne*: wholy by D. *Bulckley*, and M. *Wotton.*

[a] *D. Bish. p.* Sec. Part of the Reformat of a Cath. *Prefat.* §. 10.

so

so a CARTWRIGHT; *Campian* and *Duraus* a WHITAKER: *Wright* a BVLCKLEY, and a WOTTON: *Bishop* an ABBOT: that haue quitted *Calvin*, and *Vs* of this starke staring Sclander. The truth is we all teach, and that with vniforme consent, as that worthy [b] Doctor deliuereth, that Mans *Sinne* is wholy of himselfe by corruption of Nature, and that from his owne *Heart*, as from a poisoned *Root* proceedeth all the *Wickednesse* of his *Life*: to God we attribute no more but that he voluntarily permitteth, and wisely ordreth, and iustly vseth to his purposes the *Sinne* of *Man*. For as the [c] Beames of the Sunne drawe from a dead *Carrion* a noysome and filthie sauour, whereof the *Sunne* cannot possibly be said to bee the Cause, which with the same *Beames* causeth from the *Violet*, and the *Rose* a pleasing and delightsome smell, but the whole matter thereof ariseth from the *Carrion* or *Carcas* it selfe: euen so God by the secret operation of his vnsearchable Power findeth meanes to drawe forth the *Sin*, and *Wickednesse* of Man, which yet he in no sort worketh in him, but the whole *Contagion* and *Filth* thereof ariseth from the *Corruption* of Man himselfe. All that we say in this case may be proued by the *Fathers*, I by our *Aduersaries* themselues, as against that Bishop in name, that worthy Doctor, since a *Bishop* indeed, [d] hath well obserued. And but that *D. Bishop* now of late hath put Life into this Sclander, I should thinke by the *Doway Bible*, and their Notes vpon this place, that his *Fuefellowes* are halfe ashamed to cast it any more in our teeth. Even this might haue taught *D. Bishop* some modesty, but how should he haue plaid his Prizes then and been so copious in this point, who I suppose had that of [e] *Tully* in his mind when he began that Passage, *Quia Disertus esse possem, si contra ista dicerem.* I will knit vp all this with those excellent Wordes of an other *Prelate* of our Church, who wrighting vpon [f] *Ionas*; *God is of pure* [g] *Eies, and can behold no Wickednesse, he hath laid Righteous-*

[b] *D. Abbots* Third Part of the Defence of the *Reform. Cath.* p. 63.

[c] *D Abbot.* Ib. p. 66.

[d] *D. Abbot.* Ib. p. 81.

[e] *Tully Tusc. Quæst.* l. 1.

[f] My L. of *Lond.* on *Ionas*, Lect. 18.

[g] Habac 1. 13.

nesse

neſſe to the Rule, and weighed his Iuſtice in a Ballance, his Soule hateth and abhorreth Sinne, [h] I haue ſerued with your Iniquities. *It is a Labour, Service, and Thraldome vnto him, more then Iſrael endured vnder their grieuous Taskmaſters; his Law to this day curſeth and condemneth Sinne, his Hands haue ſmitten and ſcourged ſinne, he hath throwen downe Angels, plagued Men, ouerturned Cities, ruinated Nations, and not ſpared his owne Bowels, whilſt hee appeared in the Similitude of ſinfull Fleſh; he hath drowned the World with a Flood of Waters, and ſhall burne the World with a Flood of Fire becauſe of Sin. The Sentence ſhall ſtand immoueable, as long as Heauen and Earth endureth:* [i] *Tribulation and Anguiſh vpon every Soule of Man that doth euil of the Iew firſt, and alſo of the Gentile.* Seeing God then abhorres all Wickedneſſe, and can by no meanes away therewith, how ought wee alſo to frame our Liues accordingly therevnto. Our Saviour hauing ſhewed that hee came to fulfill the Law, and interpreting the Law concerning KILLING, to bee but *Angry* with our Brother vnadviſedly; and the Law concerning ADVLTERY to be but to *Looke* on a Woman luſtfully; and the Law concerning SWEARING to *Sweare* not at all; and the Law of louing our NEIGHBOVRS, to *Loue* even our Enemies, his † Concluſion at length is, *Bee yee therefore perfect even as your Father which is in Heauen, is perfect.* Agreeable wherevnto is that of the Apoſtle, [l] *Follow Peace with all Men, and Holineſſe, without which* (Holineſſe) *no man ſhall ſee the Lord.*

h Eſay. 43. 24. Amos. 2. 13.

i Rom. 2. 9.

† Mat. 5. 48.

l Heb. 12. 14.

Verſ. 5. *Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that worke Vanitie.*] Who they are in Holy Scripture that are meant by *Fooliſh*, is evident to ſuch as are converſant therein. They are in very deed *ſinners* and *Wicked* Men, who deſpiſing the Wiſdome of the Word of God, follow their owne *Luſts* and ſinfull Appetites, and conſequently betake themſelues to the Wiſdome of the *Fleſh*. Now the [m] *Wiſdome of the Fleſh is Enmity*

[m] The *carnall Mind*. Laſt Tranſlat. *Rom.* 8. 7.

mity against God: for it is not subiect to the Law of God, neither indeed can be. No marvaile then though it bee here said they shall not stand in Gods sight, for what [n] *Fellowship hath Righteousnesse with Vnrighteousnes, & what Communion hath Light with Darknesse.* S. *Austen* giues the same reason, *They shall not stand in his sight,* [o] saith he, *for that their Eyes, that is, their Minds, are in regard of the Darknesse of their sinnes reverberated or beaten backe againe by the Light of Truth.* Gerunt secum Noctem suam. *They carry their Night about with them, that is, not only the Custome of sinning more and more, but also the loue of it.* We had the Phrase before in the [p] *First Psalme,* and the *Iudgement* there specified, is intimated here in this place.

[n] 2. Cor. 6. 14.

[o] *Aug. in hunc Ps.*

But the Reason is here annexed also why they shal not stand in his sight, namely for that *Hee hateth all them that worke Vanity.* Where first concerning *Hating*, if any bee inquisitiue how the Lord is said to *Hate*, seeing *God is Loue,* [q] saith S. *Iohn*, and where Loue is in the Abstract, there can bee no Hating at all: hee may bee answered by [r] *Zanchius*, that *Hatred* as it is a thing that is most commonly in Men, a *Passion* and Feebleneſse of the Minde, so is it not in *God*, nor can be, for so is it Vitious: but *Hatred* as it is a Purpose not to haue Merey on the Wicked; or as it is a Decree to punish them; or as it is his Displeasure with them; so the Scriptures doe attribute it to him, and Truely and Properly it belongs vnto him. Hee maketh instance in these very words: *Thou hatest al them,* saith he, *that worke Iniquitie*, that is, thou dost not only abhorre them, but thou hast decreed to punish them, and so indeed thou doest. Is it not the Property of God to punish the Wicked, saith hee? Yes it belongs vnto his Iustice, and therefore *Hatred* saith he, *in that Sence that the Scriptures attribute it vnto God, agreeth truly vnto God, and is properly attributed vnto Him.*

[p] Ps. 1. 6.

[q] 1. Ioh. 4. 16.

[r] *Zanch. de Nat. Dei, seu de divin. Attrib. l. 4. c. 7.*

Secondly, concerning *Vanity*, it is that which in an other Word is cald *Iniquitie*, and therefore shall hee say in

[f] Mat. 7. 23. that day,[f] *Depart from me yee that worke Iniquitie.* If the Queſtion be here asked why *Iniquitie* is cald *Vanitie*, and the *Workers* therof the *Workers* of *Vanitie*? It is therfore cald *Vanity* for that *Iniquitie* in it ſelfe is a thing of no eſteeme, and ſerueth to no vſe. *They truſt in Vanity,* [t] ſaith the Prophet Eſay, *& ſpeake Lyes, they conceaue Miſchiefe, and bring forth Iniquity. They hatch Cockatrice Eggs, and weaue the Spiders Web. Their Webs ſhall not become Garments, nether ſhall they couer themſelues with their Workes.* Nor is this ſpoken in that ſence as thoſe Words of the [u] Eccles. 1. 2. Preacher were, [u] *Vanitie of Vanities, ſaith the Preacher, Vanitie of Vanities, all is Vanitie.* For *All* there intimated to be *Vanitie*, are all Temporall and worldly Things in compariſon of true Felicity, but the *Vanitie* here meant is abſolutely by it ſelfe without any reference to better Things. In compariſon of true Felicity, *Knowledge, Riches, Authority* (howſoeuer Gods good Gifts) bee all of them but Vaine: but *Miſchiefe*, and *Iniquitie* haue a deeper dye in *Vanitie*.

[t] Eſay. 59. 4.

Thirdly, whereas it is here ſaid, *Thou hateſt all them that worke Vanitie*, the Categoricall word [ALL] ſhewes that he makes no difference at all, betweene *King* & *Subiect*, *Maſter* and *ſeruant*, *Miſtris* and *Maid*, *Bond*, & *Free*. [x] Act. 10. 34. *Of a truth,* [x] ſaith S. *Peter, I perceaue that God is no reſpecter of Perſons, but in every Nation he that feareth him, and worketh Righteouſneſſe, is accepted with him.* Right ſo may it be ſaid, Of a truth we may perceaue, that God is no *Reſpecter* of *Perſons*, but in every *Nation* hee that feareth him not, but works *Iniquity* is hated of him. Which word *All*, in this place, is not ſo to bee taken neither, as if all *ſinnes* & all *ſinners* were meant in generall: No, there are Sinners and Sinnes of *Infirmity*, and there are Sinners & Sinnes of *Iniquity*; Sinners and Sinnes of *Weakneſſe*, and Sinners and Sinnes of *Wickedneſſe*, or *Wilfulneſſe*. *Bee not mercifull to them,* [y] ſaith our Prophet, *that offend of malicious Wickedneſſe*, & [z] *keepe thy Servant from preſumptuous*

[y] Pſ. 59. 5.
[z] Pſ. 19. 13.

Sinnes.

sinnes. Here if any are desirous to know how God could loue vs, who before our Conversion to Christ wrought *Iniquity* as well as others, S. *Austen* will informe him, [a] *that God loued vs whenas we wrought nothing but Vnrighteousnesse against him, and yet that it is said most truly here,* Thou O Lord hatest al them that worke Iniquitie. *For after a marvellous and heauenly manner, hee loued vs, euen when he hated vs: for hee hated vs being such as himselfe had not made. And because our Iniquity did not altogether deface his Worke, hee knewe euen in every of vs to hate that which wê made, and to loue that which himselfe made.*

[a] *Aug. in Euang Ioan. Tract. 110*

Vers. 6. *Thou shalt destroy them that speake Leasing, the Lord will abhorre, both the Blood-thirsty, and Deceitfull Man.*] That *Leasing* is *Lying*, wee heard [b] before. That *Lying* and *Deceitfulnesse* are both ioyned here with *Blood* argueth the haynousnesse of both. But of *Each* in their severall order.

[b] *Exposit. in Ps. 4. 2. p. 93.*

First, concerning *Lying*, S. *Austen* hath wrote two Treatises thereof, the One, *De Mendacio*, the Other, *Contra Mendacium*, both in his *Fourth* Tome. In the Former he shewes in that *Speech* no lesse then *Eight* Parts. I mean he makes [c] mention of *Eight* sorts of Lyes: The *First* in the way of Religion: The *Second* when it is hurtfull to some, and profitable to none; The *Third*, when it is so Profitable to some one, that it hurts another; The *Fourth*, when it is made vpon custome of Lying; The *Fift*, when it is made to please others withall; The *Sixt*, when vpon the demand of any man it profiteth some one, and hurteth no body besides; The *Seauenth*, when vpon the demande of the Magistrate it performeth as much; The *Eight*, when it hurteth none, and yet seemes to bee profitable for the preservation of Chastity. Now of all these he shewes that no *One* of them is lawfull, and often there repeats this of the Prophet here, and part of that in the *Former* Verse, *Odisti Domine omnes qui operantur Iniquitatem, perdes omnes qui loquuntur Mendacium.* Thou hatest

[c] *Aug de. Mendacio c. 14. et c. 21.*

all them that worke *Vanity*, thou shalt destroy them that speake *Leasing*. *Zanchius* [d] makes three sorts of Lyes: An *Officious* Lye, a *Pleasant* Lye, and a Lye *Pernicious*. He shewes how all condemne the *Last*; how the *Middlemost* is excused by some, and the *First* and Formost prayssed by others. But as he is vtterly against all three, so ought we also to be, whatsoever others haue [e] written in defence thereof. *Aristotle* herein shall haue the precedence of such Christians who speaking of a *Lye*, [f] shewes that it is καθ' αὑτὸ φαῦλον καὶ ψεκτὸν, *per se malum & vituperabile*, even in his owne nature naught and blame-worthy. And therefore that which the Father here, *David* deliuers, his Sonne *Solomon* doth second, when hee shewes that *a Lying Tongue* is one of the [g] *Six* things hated of God, & one of the *seauen* that is abomination vnto him. I will conclude this point with that of S. *Austen*, wherewith he concludeth his second Book against Lying, [h] *Aut cauenda Mendacia rectè agendo, aut confitenda sunt panitẽdo: non autem cum abundent infeliciter viuendo, augenda sunt & docendo.* Wee are by well doing either to beware of *Lying*, or by Repentance to confesse our *Lying*, but in no wise when by bad liuing *Lyes* abound in vs, we are to make them superabound by teaching to *Lye*.

[d] *Zanch. in Ep. ad Ephes. c. 4.*

[e] *Vid. Alberic. Gentil. de Abusu Mendac. c. 16*

[f] *Arist. Eth. l. 4. c. 7.*

[g] Prou. 6.17.

[h] *Aug. Contra Mendac. c. 21.*

Concerning the *Blood-thirsty*, no marvaile if the Lord abhorre him to. Man is Gods [i] *Image*, and if Man defacing a Princes *Image*, that is but stampt on his *Coyne*, is lyable to seuerest Punishment, how much more is he to be, that defaceth by *Murther* the *Image* of God. *Blood* [j] saith *Moses*, *defileth the Land, and the Land cannot be cleansed of the Blood that is shed therein, but by the Blood of him that shed it.* Our *Saviour* agreeth hereunto, for in the justest Quarrel that euer was, *Put vp againe thy Sword into his place* [m] saith he, *to Peter, for all they that take the Sword, shall perish with the Sword.* Here might be intreated of that admirable Issuing forth of the *Blood*, after it is setled in the *Body*, if hee that slew it, appeare in presence thereof

[i] Gen. 1. 27.

[j] Nomb. 35. 33

[m] Mat. 26. 52.

thereof, within the ſpace of certaine Houres, but thoſe that are deſirous to ſee it diſcuſſed at large, I referre them to [n] *Magius*, and [o] *Rhodiginus*; as alſo to [p] *Andreas Libavius*, and [q] *Levinus Lemnius*, both of them cited by my *Lord* of *Canterbury* in his [*] *Lectures* on *Ionas*.

Deceitfull is a Word derived from *Deceit*, and *Deceit* doth vſually ſignifie *ſubtilty*, *Craft*, and *Cunning*; when Men hide their evil *Meanings* by ſome colorable Words and Deeds, that they may more eaſily intrap thoſe with whom they haue to deale. *It is* [r] ſaith S. *Auſten*, *Deceit, when we make ſhew of one thing, and doe an other.* Much is ſpoken in holy Scripture againſt ſuch kind of Men, as that the [s] *Deceitfull Perſon ſhall be affamiſhed*; that he [t] *Roſteth not that he tooke in Hunting*, that is, that he ſhall not enioy the *Goods* he hath got; that hee [u] *ſhall not liue halfe his Dayes.* And the Prophet *Malachy*, he reads (as it were) the *Church-Commination* againſt him, [x] *Curſed be the Deceiuer, which hath in his Flock a Male, and voweth, and ſacrificeth vnto the Lord a corrupt Thing*, and yet we, as if we ioyed rather to be *Lyſandrians*, then *Chriſtians*, glory in nothing ſo much, as in *Deceiving* our Brethren. That one Speech of *Lyſander*, [y] *Vbi Leonina Pellis non ſuffícit, ibi adſuenda eſt Vulpina*, Where the *Lyons* Skinne will not ſerue, it muſt bee peeced out with the *Foxes* Caſe, is of much more force with Many, then an Hundred of ſuch Paſſages as theſe in the Apoſtle S. *Peter*, [z] *Chriſt alſo ſuffered for vs, leaving vs an Example, that ye ſhould follow his Steps. Who did no Sinne, neither was Guile found in his Mouth.*

[n] *Hier. Magius Miſcell. l. 3. c. 5.*
[o] *Cœl Rhodig. Lect. Antiq. l. 3. c. 12.*
[p] *And. Libavius* de Cruentatione Cadav.
[q] *Lemnius* de occult. Nat. Mirac. *l. 2. c. 7.*
[*] My L. of *Cant.* on *Ionas*, *Lect.* 7. §. 21.
[r] *Aug. in hunc Pſ.*
[s] Prov. 19. 15.
[t] Prov. 12. 27. Former Tranſlat.
[u] Pſ. 55. 25.
[x] Mal. 1. 14.
[y] *Plut. Apoph. & Lacon. Apoph.*
[z] 1. Pet. 2. 21.

Verſ. 7. *But as for me I will come into thine Houſe, euen vpon the Multitude of thy Mercy: and in thy Feare will I worſhip toward thy holy Temple.*] Howſoever the Lord when time was, ſpake by the Mouth of the Prophet *Eſay*, [a] *The Heaven is my Throne, and the Earth is my Footſtoole: where is the Houſe that ye build vnto me? and where is the Place of my Reſt?* In regard whereof King *Solomon*

[a] Eſay. 66. 1.

[b] 1. King. 8. 27. *lomon* had said long before, [b] *Behold, the Heaven, and Heaven of Heavens cannot containe thee: how much lesse this House that I haue builded!* Yet sure and certaine it is, that as out of the whole *Masse* of *Mankind*, the Lord hath reserved *Some* to Himselfe, whom he calleth his *Elect*; out of the *Times*, and *Seasons*, *Some* which he calleth his *Sabbaths*, and *Solemne Feasts*; out of his *Servants*, and *Attendants*, *Some* whom he calleth his *Ministers*, and *Priests*; out of the *Goods*, and *Wealth* of Men, *some* which he calleth his *Tithes*, and *Oblations*; so out of *Houses* and *Habitations*, *Some* he reserueth, which he calleth his owne *House*, like as *Iacob* [c] propheſied long before, *This stone which I haue set for a Pillar, shall be Gods House.*

[c] Gen. 28. 22.

First then, concerning the *House* here specified, no doubt but the *sanctuary* is thereby meant, and it is called the *House* of *God*, for that God had said, he would [d] *dwell amongst them*, and it was the Place [e] *where his Honor dwelt.* Secondly, in that it is called here the *Temple*, (the *Temple* as yet not being built) it is by the Figure *Prolepsis*, or *Anticipatio*, and that Figure then is vsed, when a Place is called by a Name that it hath a long time after, not when formerly it is so called. As when it is said in the Book of [f] *Nombers, Venerunt in Vallem Botri*, it is so said, saith S. *Austen*, by the Figure *Anticipatio*, not because that *Valley* was called so, when the *Israelites* came thither, but for that it was so called, when the Booke was written. It is in the *Originall*, HEICALL, which † signifieth a *Palace*, and is attributed to the Places where Gods *Maiesty* was said to dwell, as the *Tabernacle*, and *Temple*, and *Heauen* it selfe. Thirdly, in that it is called *The Holy Temple*, it is therefore so called, for that it was set apart by Gods Ordinance, to holy Vses, and Offices. Thus the *Priests*, and the *Altar*, and the *Sacrifices*, and the *Shew-Bread*, and the *Fire*, and the *Incense*, were all of them *Holy*, euen *Ierusalem*, as wicked as otherwise it was, was in this

[d] Exod. 25. 8.
[e] Ps. 26. 8.
[f] Numb. 32. 9.
[g] Aug. locut. de Numer. l. 4.
† *Vid. Ainsworth in hunc Ps.*

this respect, *The Holy City*, and so stiled by [h] S. *Mathew*. Fourthly, that *David* here did promise to come into this *House*, was in regard of the great *Benefits* that occurred vnto him therby, what in respect of the *Parties* that were present in that *House*, what in respect of the *Things* performed by those *Parties*. Fiftly, in that he would come *euen vpon the Multitude of Gods Mercy*, he thereby intimates the Multitude of his *Sinnes*. For as S. *Austen* on an other Psalme, [i] *Qui magnam Misericordiam deprecatur, magnam Miseriam confitetur*: he that sues for great *Mercy*, acknowledgeth great *Misery*: right so is it here in this Place, he would come to that *House* even vpon the *Multitude* of Gods *Mercy*, to diminish thereby the *Multitude* of his *Transgressions*. Sixtly, and lastly, whereas hee saith, *And in thy Feare will I worship toward thy Holy Temple*, no doubt but that as *Filiall Feare* is here vnderstood, (whereof hath bene spoken [l] heretofore) so a holy Preparation to *Prayer* is intimated also, according to that of the Sonne of *Syrach*, [m] *Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord*: or that of the Sonne of *David* rather, [n] *Keep thy Foot when thou goest to the House of God, and be more ready to heare, then to giue the Sacrifice of Fooles*. No doubt but that of *Iacob* was alwayes in his Minde, [o] *How dreadfull is this Place! this is none other but the House of God, and this is the Gate of Heauen*.

[h] Mat. 5. 45.

[i] *Aug. in Ps. 50.*

[l] *Expost. on Es. 4. 4. p. 95.*

[m] Ecclus. 18. 23

[n] Ecclus. 5. 1.

[o] Gen. 28. 17.

But how is it here said, that he would *worship toward the Temple*, whereas he had said in the Words before, that he would come into the *House*? The Answer is, that the *Temple* here meant, being the *Tabernacle*, and the *Tabernacle* hauing a *Court*; the Priests onely when they vsed to pray, did enter into the *Tabernacle*, the Rest stood without in the *Court*, and prayed towards the *Tabernacle*. Now the *Tabernacle*, and the *Court* (like as afterwards the *Temple*, and the *Court*) were both called *Gods House*, & therefore is it here said, that *David* would both come into

to

to it, and also pray towards it.

Where by the Way we may call to Minde how *Bellarmine* wrongs *Calvin* in a Matter of this Argument. *Calvin* had said in his [p] *Institutions*, *That Christ being entred into the Sanctuary of Heauen, vnto the end of the Ages of the World, he alone carrieth to God the Prayers of the People abiding farre off in the Porch.* *Bellarmine* hereupon [q] inferreth, that *Calvins* Opinion was, that the *soules of the Saints doe not see God before the Day of Iudgment.* Why? because in *Calvins* Iudgment, they are excluded from the *Sanctuary* of *Heauen.* Yea but then by like consequence, the *People* came not into the *Temple.* But if *Bellarmine* confesse that the [a] *People*, I that [b] *Women*, I that [c] *Publicans* went vp into the *Temple*, who were admitted onely into the [d] *Court* of the *Temple*, needs must he graunt by like consequence, that the *Saints* euen in *Calvins* Iudgement, were not excluded from *Heauen*, for all our *Saviours Prerogatiue* in being entred into the *Sanctuary* of *Heauen.* But to returne vnto my purpose.

[p] *Calv. Instit. l. 3. c. 20. §. 20.*

[q] *Bell. de Eccles. Triumph. l. 1. c. 1.*

[a] Luc. 20. 1.
[b] Luc. 2. 37.
[c] Luc. 18. 10.
[d] 2. Chron. 4. 9 *Ioseph. cont. Ap. l. 2.*

That which caused our Prophet here to promise to come to this *House*, was doubtlesse the *Service* of *God* performed in this *House*, and that not only in his *Word*, but in his *Sacraments*, and *Sacrifices*, and *Prayer*, and *Prayses.* Especially PRAYER, which albeit the Prophet could haue performed by himselfe alone, no Man better, yet did he desire to make his *Prayers* in those Assemblies no Man more. The Benefit indeed of PVBLIKE PRAYER, St *Gregory* shewes vs in a most apt and fit Similitude: *While we pray together in the Church,* [e] saith hee, *we with you, you with vs, we hold as it were hand in hand like those that are walking in slippery places, and the more that one of vs doth relye on another, the stronger is every mans Deuotion in particular. Harken all you that refuse to frequent the Church,* [f] saith S. Basil, *betaking your selues forsooth to your Home Deuotions, miserable Fragments as you are of that pretious Body of Christ, and learne that your Prayers and Deuotions, ought*

[e] *Greg. Epist. l. 1. ep. 24*

[f] *Basil in Ps. 115*

ought to be performed in the midst of Ierusalem, that is in the midst of the Church of God. I find it storyed of our [g] *Henry* the *Third*, that he in his time was so devout, that every Day he would heare no lesse then Three *Masses*, and alwayes at the Elevation, he would support the Hand of the *Priest*, and vse to kisse it. *Lewis* of *France*, called the *Saint*, hapning on a Time to confer with him thereabouts, told him it was not so fit that he should be at so many *Masses*, but that hee should heare *Sermons* more vsually then hee did: to whom King *Henry*, they say, made Answer, *Malle Amicum suum sapius videre, quàm de eo Loquentem, licet bona dicentem, audire*, that he for his part had rather see his *Friend* often, then heare an other speaking of him, though he spake much good. Ill applyed as it was to the *Masse*, but it was the Blindnes of those Times. Queene *Elizabeth* applyed it much better, when *She* applyed it vnto PRAYER, saying as it is [h] storyed, That *She* had rather devoutly speake to God in Her *Prayers*, then heare Others speaking of God, though never so eloquently. Taxing no doubt hereby, the prepostrous Zeale of too-too Many, who lay all vpon the Ministers [i] Shoulders, neuer wearying their owne *Hands*, neuer hardning their owne *Knees* in the publique *Seruice* of God. Wherein such *People* cry quittance with the *Scribes*, and the *Pharises* of Old. *They bind heavy Burthens, and grievous to be borne*, [l] saith our *Saviour*, *and lay them on Mens Shoulders, but they themselues will not moone them with one of their Fingers.* So they can bee content their *Minister* should preach vnto them Day by Day, or all Day long; but *either* to practise what he preacheth, *or* Themselues to endeavour by Themselues, by Reading to get more Knowledge, *or* to pray as they ought to doe: there they leaue him. God grant they bee not lyable to that which followeth in that place, [m] *But all their Workes they doe, (and all is but Hearing of Sermons) for to be seene of Men.* *Indeed* [n] saith S. *Chrysostome, ye are Sheep, but yet are ye*

[g] *Th. Walsingh. Chron. p. 1.*

[h] *Camdeni Elizabeth. p. 24.*

[i] *Non omnia in Humeros nostros proycite.* Chrys. *in Ep. ad Col. Hom. 9.*

[l] Mat. 23. 4.

[m] Mat. 23. 5.

[n] *Chrys. vbi supra.*

Sheep indued with Reason, and therefore S. Paul committeth many things to your selues to doe in these Cases, without vs.

[o] *Chrys. in 2 ad Thess. Hom 3.* And againe in other place, [o] *Concerning the Earth, all the Workmanship is the Husband-mans. For it is a senceles Subiect, only fit to be wrought vpon, but concerning your spirituall Husbandry, it is not so.* Non hic totum opus Doctorum, sed si non potior, certè media Portio Discipulorum est. *You are not to relye vpon your Teachers, to haue all things performed by them, if so be not the better Part, doubtles the one Half is to be performed by your selues.*

Verse 8. *Lead me, O Lord, in thy Righteousnes, because of mine Enemies: make thy Way plaine before my Face.*] Of *Lord*, I haue [p] spoken before, and it being here in our last *Translation* in Capitall *Letters*, I haue shewed the Reason thereof in that place; and therefore now to the Word, *Lead.*]

[p] *Exposit on Ps. 3. 1 p. 64.*

Duci, Puerorum est, Cæcorum, Claudorum, Infirmorum, Ignorantium, & Ovium: to be *Led* [q] saith *Marlorat*, belongs to *Children*, to *Blind-men*, to the *Lame*, to the *Impotent*, to the *Ignorant*, and vnto *Sheepe*: so that the Prophet in this one *Word*, intimates himselfe to be all these. Nay he expresseth himselfe in this his Book of *Psalmes*, to be euery *One* of all these. First, that he was but a CHILD, *Lord* [r] saith hee, *I am not high minded, I haue no proud Lookes, I doe not exercise my selfe in great Matters, which are too high for me. But I refraine my soule, and keep it low; like as a Child that is weaned from his Mother: yea my Soule is euen as a weaned Child.* Secondly, that he was a BLIND-MAN, witnes his owne Words, *Open thou mine Eyes* [b] saith he, *that I may see the wondrous things of thy Law.* For what was the Request of *Blind-men* indeed, but that their [c] *Eies* might be opened, as we reade in S. *Mathews* Gospel. Thirdly, that he was a LAME-MAN, behold his owne Words againe, *I am ready to halt* [d] saith he, *and my sorrow is continually before me*, as it is in our last Translation. Fourthly, that he was IMPOTENT, hee doth manifest it in

[q] *Marlorat. in hunc Ps.*

[r] Ps. 131. 1.

[b] Ps. 119. 18.

[c] Mat. 20. 33.

[d] Ps. 38. 17.

in these Words, [c] *Haue mercy vpon me, O Lord, for I am weake* saith he, and what is *Weakenes*, but *Impotency*? Fiftly, that he was IGNORANT, *The very Beasts* [d] saith he *came against me vnawares*: it is in the *Vulgar*, *Et ignoraui*, and I was ignorant thereof. Sixtly, and lastly, that he was as a SHEEP, it is his owne very Word, *I haue gone astray* [e] saith he, *like a Sheep that is lost, oh seeke thy Seruant, for I doe not forget thy Commandements.* This very *Last* of going astray, puts me in mind of a good Noate, that I haue read in a good Diuine, who speaking of the divers Checks that Sathan giues vs in this World: *This lower Hemisphere, or visible Part of the World* [h] saith he, *is as the Diuels Chess-board, wherein hardly can our Soules moeue back, or forth, but he sets out one Creature or other to attach him: nor haue we any other meanes to auoid his Subtilty, but by looking to the* [i] *Hils, whence commeth our Help; or into that Part of this great Spheare, which is altogither hid from the Worlds Eies,* [l] *where we may behold more for vs, then those that be against vs.* It puts me in minde also of a saying of S. *Austen*, who hauing spoken of his owne Wandrings, and his Calamities thereupon, *Quid autem mirum cum infœlix Pecus aberraus a Grege tuo, & impatiens Custodiæ tuæ, turpi Scabie fœdarer.* And what great Marvaile was it, [m] saith S. *Austen*, if vnhappy *Sheep* as I was, wandring from the *Fould*, and careleſſe of thy *Custody*, I became so infected as I was, all ouer my Body. But to returne vnto my purpose.

[c] Pſ. 6. 2.
[d] Pſ. 35. 15.
[e] Pſ. 119. 176.
[h] Mr *Thomas Iackſon*, of Iuſtifying Faith. Sect. 1. c. 7. P. 55.
[i] Pſ. 121. 1.
[l] 2. Kings. 6. 15.
[m] *Aug. Confeſſ. l. 3. c. 2.*

Lead me in thy Righteouſnes?] What may that be? or how in thy *Righteouſnes?* The Prophet explaines himself elsewhere; for saying in an other Pſalme, [n] *Iudge me, O Lord my God, according to thy Righteouſnes; In thy Righteouſnes* here in this place, is according thereunto. So that it is as if the Prophet had said, *Lord*, becauſe thou art *Righteous* protect me with thine Aide, that so I may avoide all the wicked *Plots* of mine Enemies: the very meaning of these Words: *Lead me in thy Righteouſnes*,

[n] Pſ. 35. 24.

becauſe of mine Enemies.

But what is that which here followeth, *Make thy Way plaine before my Face?* Is not the Lords Way plaine? The Lord himſelfe [o] ſaith in *Ezechiel*, *Are not your Wayes vnequall?* And he repeats the ſame againe, [p] *O Houſe of Iſrael, are not my Wayes equall? are not your Wayes vnequall?* The trueth is, the Lords *Wayes* are equall and plaine ynough, but it is to thoſe that tread them with *Faith*, and relye wholy vpon the Lord. No doubt in regard of the Wicked they are ſo full of *Hils* and *Dales*, ſo fraught with ſuch variety of *Doubts*, and *Difficulties*, that it is odds but they miſcarry. As for example, there is [q] *Tribulation*, *Diſtres*, *Perſecution*, *Famine*, *Nakednes*, *Perill*, *and ſword*: Firſt for TRIBVLATION, it is a very deepe *Dale*, and DISTRESSE is an other.

[o] Ezech. 18. 25
[p] V. 29.
[q] Rom. 8. 35.

[r] *Ovid. Triſt. Eleg. 2.*

[r] *Quanta diduĉto ſubſidunt Æquore Valles,*
Iam iam tacturos Tartara nigra pntes.

Nay by meanes of *Tribulation*, and *Diſtreſſe*, *David* oftentimes thought himſelfe in very Hell. [ſ] *The Paines of Hell came about me*, ſaith he, *the Snares of Death ouertooke me.* PERSECVTION, that's a *Mountaine*, ſo S. *Auſten*, *Quid ſunt Montes niſi Tumores Terrarum?* What are *Mountaines* [†] ſaith S. *Auſten*, but the Swellings, and Riſings of the Earth? *Nero*, *Domitian*, *Traian*, *Antoninus*, *Severus*, *Maximinus*, and the reſt, what were they but ſo many *Mountaines*? *The perſecuting heathen Emperours*, [t] ſaith a good Divine, *were very great Mountaines, that ſtood very high, and very ſtiffe in the Churches Way, but the Faith of the Church, according to the Promiſe of our* [u] *Saviour, hath remoued them all.* FAMINE, and NAKEDNES, what are they but ſo many *Bryars*? and ſo many *Thornes*?

[ſ] Pſ. 18. 4.
[†] *Aug. in Pſal. 124.*
[t] *Mr Goſſon his Trumpet of Warre.*
[u] Mat. 17. 20.

[x] *Iuvenalis Sat. 3*

[x] *Haud facile emergunt quorum Virtutibus obſtat*
Res anguſta domi.

They that are cumbred with theſe Gueſts will finde more adoe to come to their iournies end, then *Tully* had in finding

ding out by reason of *Bryars* and *Thornes* the Toomb of *Archimedes*. Lastly PERILL and SWORD, what are they but *Hedge* and *Ditch*, *Thicke* and *Thinne*, and not such an *Hedge* & such a *Ditch* as by the benefit of a good *Horse* may be easily sprung over, but such a *Ditch* as in *Queene Maries* time our *Oxford Ditch* was, where that most Reverend *Arch-bishop*, and Councellor of State, *Cranmer*, learned *Ridly*, and old *Latimer*, were all of them Burnt, that like a *Golgotha*, nay worse then that, the very *Place* might breed an horror in the *Minds* of Men against them. Thus as with the Arrians of old, *Non Canicies apud Iudices iniquitatis Venerabilis erat*, Neither Age, and an hoare white Head, as [z] speakes S. *Basil*, neither *Godlinesse*, nor a *Life* most Vertuously led, had any reverence at all with those bloudy *Burreaus*. But to returne where I left.

[y] *Cic. Tusc. Quæst. l. 5.*

[z] *Bas. Ep. 70.*

Not the least of all the Premisses but with-holds a Worldling from walking this *Way*, whereas vnto the Godly every of these is made so plaine, that as the Apostle S. Paul giues out, [a] *Wee are more then Conquerers through him that loued vs*. So that as the *Earth* is said to be round, notwithstanding so great Heigth of *Hills*, & such *Plainnesse* of Downes, because (as *Pliny* [b] tells vs) that if the Compasse thereof might bee taken by lines, the Ends of those Lines would meete iust in Circuit, and proue the Figure of a iust *Circle*: so let the Lords *Way* bee once Leueld by the Line of his *Word*, & nothing more *Eenen*, nothing more *Plaine* vnto vs then the *Way* of the Lord.

[a] *Rom. 8. 37.*

[b] *Plin. Nat. Hist. l. 2. c. 64.*

Vers. 9. *For there is no Faithfulnes in his Mouth, their inward parts are very Wickednesse.*] A liuely description of the Wicked, *Intus & in Cute*, both Within and Without. Their *Mouthes*, their *Hearts* in this Verse (for their *Hearts* are these inward Parts) their *Throats*, & *Tongues* in the next. No *Apelles* can better paint them, then the Spirit of God here sets them forth. *In confesso est Orationem, si explicandi vim ac facultatem habeat, non minus quæ velit ponere ob oculos posse, quàm Viros manuum artificio*

[c] *Ælian.* Var. Hist. l. 3 c. 1.

præstantes. It is apparant, [c] saith *Ælian*, that *Speech*, if it hath the Force and Faculty of expressing that which it takes in hand, deliuereth it no lesse vnto the *Eye* then the Hand of a skilfull Workman.

[d] *Plutarch. Apopth.*

First for their *Mouthes*, there was no Faithfulnesse in them, Truth was vtterly banished thence. It should seeme they were all of *Lysanders* constitution, [d] *Pueros Talis, Viros Sacramentis decipi oportere*, that *Children* were to be deceiued with *Cbery-stones*, and *Men* with *Oathes*. But the Apostle S. *Paul* giues vs better Counsaile. *Putting away Lying*, [e] saith S. Paul, *speake every Man truth with his Neighbour, for we are Members one of another.* Where hee not onely giues vs good Counsaile, but a Reason of the same. Namely, that as in our Naturall Bodies the *Mouth* deceaues not the *Hand*, nor the *Hand* the *Mouth*, nor the *Head* the *Feet*, nor the *Feet* the *Hands*, for the whole Body it selfe should loose by the bargaine, if there were any such Deceit amongst them, as is to bee seene by that elegant Fable of *Menenius Agrippa* in [f] *Livy*, concerning the Members of the Body: so hee deceiues himselfe that deceaues his *Christian* Brother, nor doth he put vp thereby so much in his Purse, as he is damnified in his Conscience. *Lucrum in Area, Damnum in Conscientia*, His *Cofers* perhaps are fild, [g] saith S. *Austen*, but his *Conscience* Smarts for it. But of *Lying* and *Deceit* I haue spoken [h] before.

[e] Ephes. 4. 25.

[f] *Liv. Dec. 1. l. 2.*

[g] *Aug. de Temp. Ser. 215.*

[h] *Expos. on Ps. 4. 2. p. 93.*

Concerning their *Hearts*, intimated here by their *Inward Parts*, they are said to be *Wickednesse* in the *Abstract* nay in the *Hebrew* it is more, it is *Wickednesse* in the *Plurall*, as if the *Abstract* and *Plurall* both, were both little enough to explicate the *Wickednesse* of the *Heart*. But of the *Heart* I haue spoken [i] before too. Only here it may be doubted how the Prophet should be so skilful as to know the *Heart*. *Quid tam altum & tam profundum quàm Mens Hominis quæ quasi involucro quodam Corporis tegitur & occultatur, vt eam haud facile quisquam introspicere & speculari queat?* What so High and so Deep, [l] saith S. *Ambrose*,

[i] *Expos. on Ps. 44. p. 96.*

[l] *Ambros. Instit. Virg. 3.*

as

as is the *Minde* of *Man*, which is hid, as it were, & covered within the *Bulck* of his Body that no Man may easily prye into it. It is true, no man can vnlesse he be taught of God, as the Prophet *Dauid* here was, the holy Spirit directing his Penne to Paint them out to the full. But I come to the *Throat* and *Tongues*.

Verse. 10. *Their Throat is an open Sepulcher, they flatter with their Tongues.*] In that the *Throat* is here said to be a *Sepulcher*, and that an open one too, wee may call to minde what our Saviour [m] said concerning *Sepulchers*, namely how they are *full of dead mens Bones, and all Vncleannesse*. Such *Bones*, and such *Vncleannes* haue the *Wicked* in their *Throats*. [m] Mat. 23. 27

[n] *Gutture Sulphureas lentè exhalante Mephites.* [n] *Pers. Sat. 3.*

Doe but tell them of their *Faults*, and they will cast you presently such *Bones* to *Gnaw* vpon, as you will wonder at their Impudency. *They are set on Fire*, as [o] speakes the Prophet, as if so be they were made of *Tuch-Wood*: *their Teeth are Speares and Arrowes, and their Tongue a sharpe Sword.* But it was the *Proverb* of the Ancients, and it may be a Moderne *Proverb* now adaies, *Wickednesse proceedeth from the Wicked.* [o] Ps. 57. 5. [p] 1. Sam. 24. 13

Concerning their *Tongues*, which the Prophet calls *Swords*, and *sharpe Swords* to, that here it is said, *They Flatter with them*, they shewe the skill of *Lysander* againe, concerning the *Lyons* Skinne, and the *Foxes* Case, as you heard [q] before. These the Prophet elsewhere styleth by the name of *Balmes*, and what more gentle and supple then *Balme*? And yet who would thinke it? Nothing more forcible to giue a Broken Pate. *Let the Righteous*, [r] saith the Prophet, *smyte mee friendly, and Reproue mee, but let not their Precious Balmes* (meaning the Flatteries of the Wicked) *breake my Head.* Why? Can *Balmes* doe such a Feat? *Balme*, [s] saith Pliny, *is that Sweet and Odoriferous Liquor that goeth beyond all others.* Howbeit as the same *Pliny* saith in the same *Chapter*, that [q] Pag. 125. [r] Ps. 141. 6. [s] Plin. Nat. Hist. l. 12. c. 25.

there

there is no Marchandise & Commodity in the World, wherein there is practised more Fraud & Deceit, then in the traffique of Balme, so falls it out in this case, when Flattery workes such Wonders. It puts me in mind of a saying in Tacitus, *Pessimum Inimicorum genus, Laudantes:* speaking of *Agricola*. Often was he in those daies, [t] saith *Tacitus*, accused to *Domitian* in absence, and in absence acquitted. The Cause was neither matter of Crime, nor Complaint of Party aggrieued, but the Renowne of the Man, and the Princes disposition hating all Vertue, *& the most Capitall kinde of Enemies Commenders*, procured the Peril. Wherevpon that Matchlesse *Translator*, and worthy of all Admiration Sr HENRY SAVILE, [u] *To Hurt or Disgrace by way of Commendation, albeit it seemeth a strange Position at the first sight, yet may bee, and daily is, both easily and diversely performed.* Hee bringeth many *Examples* which I here omit, sufficient it is, that I haue pointed to the Fountaine. I conclude with that of S. *Austen*, [x] *Plus persequitur Lingua Adulatoris, quàm Manus Interfectoris.* The *Tongue* of a *Flatterer* strikes more deadly, then doth the *Hand* of a *Murtherer*.

[t] *Tacit.* Vit. Agricolæ.

[u] Annot vpon the Life of *Agricola.* nu. 16

[x] *Aug. in Ps.* 69.

And thus haue you seene the Description of the Wicked by their *Mouths, Hearts, Throats*, and *Tongues*: Faithlesse *Mouthes*, Wicked *Hearts*, Deadly *Throats*, Flattering *Tongues*, what doe they all say vnto vs but that's the Man. Like as [y] *Apelles* on a time being at *Ptolomies* Table, and King *Ptolomy* demanding of him what hee made there, and who had invited him, *Apelles* not knowing the name of the *Party* that had invited him, caught vp a dead Coale of Fire from the Chimny corner, and drewe him so liuely thereby, that every man knew who the *Party* was. But our Prophet like another *Apelles* drawes them hereby, not so much to knowe them, as to teach vs to beware of them, least participating with them in their Sinnes, we participate with them in Punishment too. [z] *Tully* wondred at *Antonius* that hee *feared not to followe their Steps, whose*

[y] *Plin. Nat. Hist. l.* 35. *c.* 10.

[z] *Cic. Philip.* 2.

whose ends were so remarkable. And it is a thing indeed to be wondred at, that our *Mouthes*, *Hearts*, *Throats*, and *Tongues* so often imployed in GODS SERVICE, I say *so often*, should prooue so Malepert, so Sawcy, so Waspish, so Outragious in the turning of an Hand. But the [a] *Wicked are like the troubled Sea, when it cannot rest, whose Waters cast vp Myre and Dyrt.*

[a] Esay. 57. 20

Verse. 11. *Destroy thou them O God, let them perish through their owne Imaginations, cast them out in the Multitude of their vngodlinesse, for they haue rebelled against thee.*] It was the Promise of our Saviour, as I told you [b] before, that the *Faith of the Church should bee able to remoove Mountaines*, and as *Arrius*, *Donatus*, and *Maximinus* were all of them *Mountaines* by way of HERESIE, and the Church hath remooued them, so the persecuting Heathen *Emperors*, they were also Great *Mountaines* by way of TIRANNIE, and the *Faith* of the *Church* hath remooued them too. *Looke vpon Domitian*, [c] saith a good Devine, *Decius*, *Diocletian*, *Iulian the Apostata*, *Herod*, *Antiochus*, *and a number such like Princes persequuting the Church, all of them haue miscarried by some one fearefull death or other.* Now as these did stand in the *Churches* way, and the *Church* did pray against them, so *Davids* Enemies stood here in *Davids* way, and *David* prayes against them too. *The effectuall fervent Prayer of a Righteous Man availeth much*, [d] saith S. *Iames*, and S. *Chrysostom* giues the reason, *For as Trees*, [e] saith he, *which haue taken deepe Root, are well able to withstand the Force, and Violence of the Winds, by reason of that rooting: so the Prayers which the Soule sendeth forth from the bottome of the Heart ascend aloft into the Skies, nor is their Growth hindred with the Puffing and Blowing of any By-thoughts whatsoever.*

[b] *Expos. in Ps.* 5. 8. p. 132.

[c] Mr *Gossen* his Trumpet of Warre.

[d] Iam. 5. 16.

[e] *Chrys. de Incomprch. Dei Natur. Hom.* 5.

But what is it here the Prophet prayes for? For the *Destruction*, the *Perishing*, the *Casting* out of his Enemies, and that they themselues might be the Cause of their own Destruction, *Let them Perish through their owne Imagina-*

tions. As if the Prophet had ſaid, let their Proiects bee to no purpoſe, let them never bring to proofe what they haue deuiſed among themſelues. An excellent Patterne hereof we haue in *Achitophel*, who for the Counſell hee gaue miſcarried, and was not accepted of, made no more adoe but [f] Hung himſelfe in a Halter.

[f] 2. Sam. 17. 23.

Here a Queſtion ariſeth, *Whether we alſo, as David, may Pray againſt our Enemies, we that are Chriſtians.* And indeed our Saviour vpon occaſion [g] alleaging *Davids Sayings* and *Doings* both, who would not *Say* as *David*, who would not *Doe* as *David* did? But the Anſwere is, that this kind of *Prayer* here vſed, as alſo [h] others of like nature, as the Prayers of the Prophet [i] *Ieremy*, and of [l] S. *Paul*, ſauour of a peculiar zeale which *David* and they had, but are not to be imitated by every Chriſtian. And therefore our Saviour to them that in all haſt would haue *Fire* come downe from Heauen to conſume the *Samaritans* that refuſed him, and pleaded [m] *Elias* his Example to that purpoſe: *Yee knowe not*, [n] ſaith hee, *what manner Spirit yee are of. For the Sonne of Man is not come to Deſtroy Mens Liues, but to Saue them.* And yet *David, Ieremy*, & S. *Paul* pronounced not thoſe Curſes, *Vindicta Liuore, ſed Iudicio Iuſtitia*, not vpon a Spleene to bee Revenged, as [o] ſpeakes S. *Gregory*, but in Iudgement and Iuſtice, for that they knewe by the holy Spirit that they were *Abominable and Diſobedient*, as [p] ſpeakes the Apoſtle *S. Paul, and vnto every good worke Reprobate. S. Auſten*, he takes theſe words to be rather a *Prophecy* then a *Prayer*. And as elſewhere he [r] ſpeaketh of *Davids* Curſes in particular, that they were not *Stomachatio Maledicentis, ſed Prædictio Prophetantis*: of the Prophets in Generall, [ſ] *Per Imprecationem quid eſſet futurum cecinerunt, non Optantis Voto, ſed Spiritu Prouidentiæ*. By the *Imprecations* they made, they ſhewed what was to come, not by way of *Wiſhing*, but by the Spirit of *Prophecying*. But to returne to the Words againe.

[h] Pſ. 59. 13. Pſ. 109 7.
[i] Ier. 18. 21.
[l] 2. Tim. 4 14.
[m] 2. King. 1. 10
[n] Luc. 9. 55.
[o] Greg. Moral. l. 4 c. 5.
[p] Tit. 1. 16.
[q] *Aug. in hunc Pſ.*
[r] *Aug. in Pſ. 68.*
[ſ] *Aug. de Temp. Ser. 59. & Ser. 109 & De Ser. Dom. in Monte.*

The

The Prophet shewing here the reason of this his Prayer in this place, saith it is *Rebellion* against the *Lord*: *For they haue rebelled against thee.* Where the Prophet saith not as he might haue said: *For they haue Rebelled against me*: No; but, *Against thee*: alluding in all likelyhood, or to that of *Moses* in the Booke of Exodus, or to that of the *Lord* himselfe in the First of Samuel. *Your Murmurings,* [t] saith Moses, *are not against vs, but against the Lord*: and *They haue not Reiected thee,* [u] saith the *Lord* to Samuel, *but they haue Reiected me, that I should not Raigne over them.* Little thought those Israelites that their Murmurings and Rebellions were against the LORD himselfe, they no doubt would haue made many a Pamphlet in defence of themselues as a *Franco-Gallia*, or a *Franco-Iudaa*, a *Philo-Pater*, or a *Philo-Mater*; a *De Iure Regni apud Scotos*, or a *De Iure Regni apud Indaos*; or the like: all which might haue beene answered, with this single sole *Sentence* of holy Scripture, and the *Words* we haue in hand IRRITAVERVNT TE DOMINE: *They haue Rebelled against thee.* Thus speakes our Saviour of his Ministers too, [x] *He that Despiseth You, Despiseth Me*, and yet many of vs as if we had never *Read*, nor *Heard* it, or did certainly beleeue what our Saviour saith, are ready to say with the Evill Spirit, [y] *Iesus we knowe, and Paul we know, but who are yee?* And as they said of our Saviour himselfe, [z] *Is not this the Carpenters Sonne? Is not his Mother called Mary? and his Bretheren, Iames, and Iohn, and Simon, and Iudas? and his sisters, are they not all with vs?* Right so doe they say of many of vs: They knowe our *Fathers*, they knowe our *Friends*, they know our bringing vp, and they are offended in vs. But it was an excellent Note of [a] *Origen*, *Nunquam inuenimus tantas Laudes Deum dixisse de Moyse Famulo suo, quantas nunc dici videmus quando ab Hominibus ei derogatum est.* We never finde that God more praised *Moses*, then when hee was most of all spoken against by the *Israelites.*

[t] Exod. 16. 8.
[u] 1. Sam. 8. 7.
[x] Luc. 10. 16.
[y] Act. 19. 15.
[z] Mat. 13. 55.
[a] *Origen. in Num. c. 12. Hom. 7.*

Verſe. 12. *And let all them that put their truſt in thee Reioice: they ſhall ever be giuing of Thanks, becauſe thou Defendeſt them, they that loue thy Name ſhall be Ioyfull in it.*] He comes at length to pray for the CHVRCH, even for All and Every of them that put their Truſt in the Lord, and in none but him. There are but Few that can thus doe, for what with the *Words* of Man, what with the *Bewty* of Man, what with the *ſtrength* of Man, what with the *Wealth* of Man, what with the *Wit* of Man, what with *Princes* the Beſt of Men, as hath beene obſerued[b] heretofore, there goes our *Truſt* and *Confidence* away.

[b] *Expoſ. on Pſ.* 4.5. *p.* 102.

But what is it here the Prophet prayes for? For *Ioy*, & *Gladneſſe of Heart*. *Let them that put their truſt in thee, Reioyce*, & he meant, no doubt, ſuch a *Reioycing* as ſhould never be taken from them. No not in *Infirmities*, no not in *Reproaches*, no not in *Neceſſities*, no not in *Perſequutions*, no not in *Diſtreſſes* for Chriſt his ſake; the Apoſtle S. *Paul* may be an Example, *For when I am weake*,[c] ſaith hee, *then am I ſtrong*. But of this *Ioy*, and this *Reioycing*, hath beene ſpoken[d] heretofore. Come wee now to the *Effect* thereof; and that is *Thankeſ-giuing*, for ſo it is in the next Words, *They ſhall ever be giuing of Thankes*.

[c] 2. Cor. 12. 10

[d] *Expoſ. on. Pſ.* 4.8. *p.* 106.

Euer, that is, continually, that is, all the *Dayes* of their Life, to dwell in the *Houſe* of the Lord, as *David*[e] promiſed to doe, and *Anna* in S. *Lukes* Goſpell, perfourmed no leſſe. *There was*,[f] ſaith S. *Luke*, *one* Anna *a Propheteſſe: the Daughter of* Phanuel, *of the Tribe of* Aſer; *ſhe was of a great Age, and had liued with an Husband ſeuen yeares from her Virginity. And ſhe was a Widow of about Foureſcore and foure yeares, which departed not from the Temple, but ſerued God with Faſting and Prayer, Night, and Day.* No doubt but amongſt thoſe *Prayers*, this *Giuing of Thanks* is included, *Giuing of Thanks* being the moſt proper, and peculiar Seruing of God. For as that worthy[g] *Doctor*, now our Right Reverend *Dioceſan* hath obſerved, *God is not only, or chiefly worſhipped*, Evangelici Sermonis

[e] Pſ. 27. 4.

[f] Luc. 2. 37.

[g] *D Howſon his Sermon at Oxford. Nov. 17 A° 1602.*

monis Auditu, *by hearing the Word preached*, sed Latriæ Cultu, *in Praising, & Magnifying, and Lauding God in the Memory of his manifold Blessings.* Latria, *or the Worship of God, is a Vertue Morall, not Intellectuall. Therfore to despise*, saith he, *as many doe, or neglect as most doe*, Cultum Latriæ, *this Praising, and Magnifying of God, and to gad vp and downe to heare the Word preached, as they call it, is not only against the Lawes of this Land, the Statutes of our Colledges, but against the chief Institution of the Lords Day.*

This by all likelyhood, seemes harsh to Many, that consider not Things aright, but as if the *Gospell* of Christ were *Faction*, and all to be as they would haue it,

----[h] *Nam multo plures sumus, ac velut ite*
Iudaicogemus in hanc concedere Turbam:

[h] *Horat. Serm. Sat. 4.*

it is strange how CHVRCH-SERVICE is generally now neglected of all Sorts, nay and so much vilyfied of some, that would seeme to be *Protestants* to, and of the forwarder Sort, that the very *scriptures* there read, are despised, and with *Chorœbus* in the *Poet*, as if they resolved with *Papists*, to fight with their *Weapons* against the said Scriptures,

[i] *Mutemus Clypeos, Danaumq; insignia nobis*
Aptemus,

[i] *Virg. Æneid. l. 2.*

they stick not to giue out, that they are read there to little purpose, because forsooth not interpreted. And indeed I must needs say, they are so heard by *Many*, that they profit by them never a whit; who did they heare also *Lectures*, and *Sermons* no better, would profit as little by them. And by them how litle they profit, CREDITE OPERIBVS. They are our *Saviours* owne Words, [l] *If I doe not the Workes of my Father, beleeue me not: But if I doe, though ye beleeue not me, beleeue the Workes.* But concerning the *Profit* that may be taken by *Scriptures* read in the *Church*, let vs heare what *Strangers* say, seeing our owne *Men* at Hoame haue thought so hardly of it. *Concerning the Scri-*

[l] *Ioh. 10. 37.*

ptures to be read, [m] ſaith *Zanchius*, and he confirmes it by MARTIN BVCER, whoſe Words they are; *Concerning the Scriptures to be read*, ſaith he, *God be thanked it is well ordered in the Engliſh Churches. Let it therefore be pondered diligently, whoſe Mouth they repreſent themſelues to be, which in the ſacred Aſſemblies read the Divine Bookes vnto the People, that is to wit, they repreſent the Mouth of God Almighty. Next of what Moment, of what Dignity the Matters are that are recited, they are the Words and Precepts of Life Eternall. Laſtly, to whom they read, namely to the Sonnes of God. Theſe things if a man with true Faith conſider with himſelfe, what Gravity, Decency, Religion can be yeelded in any Action, which ſhould be omitted by ſuch a Reader.* Thus farre *Zanchius*, and with him *Martin Bucer* hand in hand. Had our owne Mothers Children at Hoame, had the like Opinion of *Reading Scriptures* in the publike Congregation, which *Strangers* you ſee haue had, our *Church* by this time had bene too happy, nor had our Adverſaries the *Papiſts* gotten ſo much Ground of vs, as they ſeeme to haue. But it befalls GODS SERVICE, what oftentimes befalls his *Prophets*, [n] *It is not without Honour, ſaue in our owne Country.* God grant it followeth not with vs, what doth in that place concerning our Saviour, [o] *that it doth not many mighty Workes here, becauſe of our Vnbeliefe.* But to returne to my purpoſe.

[m] *Zanch. Tom. 8. De Rel. Chriſt. Obſervat. in c. 25. Aphoriſ. 10. & 11. ex Bucer. in Ep. ad Eph. c. 4.*

[n] Mat. 13. 57.

[o] V. 58.

The Reaſon here giuen of *Giuing Thanks*, is, becauſe the *Lord defends them*, but of *Defending them*, in the next *Verſe*; in the meane time let vs conſider what it is to *Loue his Name*, and this is the *Effect* of all.

Thy Name [p] ſaith *Mollerus*, that is, *thy Word*, whereby we are made acquainted how, and in what ſort, the Lord will ſhew himſelfe vnto thoſe that are his. For that is called *a Name*, ſaith he, *whereby any one is knowen, or the Remembrance of him is kept in mind.* Such are the HOLY SCRIPTVRES, by them the Lord is knowen, by them his

[p] *Mollerus in hunc Pſ.*

his Remembrance is kept in mind. *The Ignorance of the Scriptures* [q] saith S. *Ierom, is the Ignorance of Christ*; and, *Hæc est Mors Animæ, vt Deum nesciat.* Not to know God [r] saith *S. Austen*, is the *Death* of the *Soule.*

[q] *Hieron.* Comment. *in Esay.* Procem. *ad Eustoch. Virg.*

[r] *Aug. Annot. in Iob. c. 9.*

Vers. 13. *For thou Lord wilt giue thy Blessing vnto the Righteous, and with thy fauourable Kindnes wilt thou defend him as with a Shield.*] Who they are, that are the *Righteous*, and whence it is they are so tearmed, I haue declared [s] before. Here the Prophet shewes vnto vs, that they which indeed are *Righteous*, what Benefits they shall reape thereby. And first here is *Blessing* in the Singular Number, which is not so to be taken, as if it were but only One: No; it cannot be said to *God*, as was said to *Isaac*, by *Esau* his Sonne, [t] *Hast thou but one Blessing my Father?* For God hath many. So that the *Blessing* here, though it be but One, yet is it indeed a *swarme*, a *Cluster* of *Blessings.* One *Swarme*, many *Bees*; one *Cluster*, many *Grapes.* And as *S. Austen* in an other case, [u] *Qua Via, ipsæ & Viæ; qua Ecclesia, ipsæ Ecclesiæ; & quod Cœlum, ipsi Cœli: Way*, and *Wayes*, *Church*, and *Churches*; *Heauen*, and *Heauens* are spoken Singularly, and Plurally, and therefore by the Singular Number, the Plurall is meant: euen so in this Case, by *Blessing* in the Singular, the Plural is vnderstood. And would you now see the Plurality of these *Blessings?* I specified them [x] before, it is but to haue recourse to the *First* Word of the *First Psalme.*

[s] *Expos. in Ps.* 1. 7. p. 29.

[t] Gen. 27. 38.

[u] *Aug. in Ps.* 141.

[x] *Expos. in Ps.* 1. 1. p. 4.

That the Prophet here addeth, that the *Righteous shall be defended with the fauourable Kindnes of the Lord as with a Shield*, we are first of all to consider what this *Fauourable Kindnes* is, then the manner of the *Defence* thereof, namely, as with a *Shield.*

It is in the Original, RATSON, *Benevolentia, Beneplacitum*, and rendred by the Septuagint Εὐδοκία, that which wee say in English *Fauour*, or *Goodnes*, the *Benignity* of God, readily doing good to any of his Creatures. It is that which the Apostle calls, [y] *The Riches of his*

[y] Rom. 2. 4.

his Goodnes, whereby we may vnderſtand that ſaying of
[z] Rom. 10.12. his in the ſame Epiſtle, where it is ſaid that he is [z] *Rich vnto all that call vpon him.* Indeed his gracious accepting of vs, and mercifull Readines to doe vs good, is the everlaſting true RICHES. Of worldly *Riches* it may be ſaid, that wich *Solomon* ſaith of them, and many a man findes
[a] Prov. 23.5. too true, [a] *they certainely make themſelues Wings, they flye away as an Eagle toward Heauen*: but *Riches* of this Nature, is that which remaines for euer. The other *Riches*,
[b] *Aug. de Temp. Ser. 74.* [b] ſaith *S. Auſten*, what are they but a Teſtimony of our Want, *Maior Indigentia, quaſi maiores comparat Facultates*: and becauſe our Wants be greater, we procure our ſelues greater Wealth: but here in theſe, is *All-ſufficiency*, and therefore we heard in the Former [c] *Pſalme, Thou haſt*
[c] Pſ. 4.8. *put Gladnes in mine Heart: ſince the time that their Corne, and Wine, and Oile increaſed.*

That the manner of *Defence* is ſaid to bee as with a *Shield*, it was, it ſeemes, his vſual Phraſe, for ſo he vſeth the
[d] Pſ. 33.19. 35.2. 91.4. Word *Shield* in divers of his [d] Pſalmes. And King *Solomon*
[e] Prov. 30.5. to this purpoſe: [e] *Every Word of God is pure, he is a Shield vnto them that put their truſt in him.* So *Aiax* of *Vlyſſes*, when *Vlyſſes* was in danger, and *Aiax* beſtrid him with his *Shield*, and ſaued his Life:

[f] *Ovid Met. l. 13.* [f] *Oppoſui molem Clypei, texiq; iacentem,*
Seruaniq; Animam.

[g] *Serv. in Virg. Æneid. 7. & apud Latin. Ling. Auctor. p. 607.* *Clypeus*, [g] ſaith *Servius* of the Greeke VVord καλύπτειν, for that it hides, and covers the *Body*, which would otherwiſe be expoſed to the *Blowes* of the Enemie. [h] *Iſidore* of καλύπτειν, which ſignifies the ſame. [i] *Pliny* of γλύφειν, of
[h] *Iſid. l. 18. c. 12.* [i] *Plin. Nat. Hiſt. l. 35. c. 3.* the chaſing, or engraving that was therein. [l] Others of an old Latine VVord *Cluêre*, which did ſignifie to fight, or
[l] *Vid. Iſid. Loc. cit.* to be well reputed of, of *Cluco, Clues*, not *Cluo, Cluis*, for the VVords are divers. It was of a round Forme, and therefore *Virgil* as hee compares *Polyphemus* his *Eye* to ſuch a *shield*,

[†] *Virg. Æneid. l. 3.* † *Argolici Clypei, aut Phœbea Lampadis inſtar:*

ſo

so *Ovid* not onely compares the *Sunne* in the Firmament thereunto, but calls it by the selfe-same Name.

[m] *Ipse Dei Clypeus, Terra cum tollitur ima*
Mane rubet.

[m] *Ovid. Met. l.* 15.

Howbeit the Word in the Originall is CATSINNAH, which though *Tremellius* interpret *Clypeus*, yet *Arias Montanus*, and the *Vulgar*, haue *Scutum*, which commeth of the Greeke τὸ Σκυτος, a [n] *Skinne*, or *Hide*, for that they were made of *Hides*. Both which words, *Clypeus*, and *Scutum*, though they herein differ, that *Clypeus* belongs to *Footmen*, and *Scutum* to *Horsemen*, as [o] *Isidore* obserues: yet for matter of protecting, there is no difference at all. Only this one thing let me remember before I passe from hence, that *Demaratus* being demanded why they were accounted infamous at *Lacedemon*, who had lost their *Targets*, not their *Head-peeces*, or their *Corselets:* for that these *Things* [p] said he, they beare for their own *Safety*; but the *Target* for the *Safety* of all the Army. And thus is the Lord a *Defence* vnto the *Righteous*, not that he vseth any such *Shields*, it were Folly so to thinke, but for we are vnder him as safe, nay more by much, then *Shields* can make vs.

[n] *Steph. Thesaurus in Verbo* Scutum.

[o] *Isid. Loc cit. Vid. Turneb. l.* 11. *c.* 27.

[p] *Plut. Apopth. Lacon.* Hence that of the Lacedemonian Mother to her Sonne: ἢ σὺν τούτῳ, ἢ ἐπὶ τούτῳ. *Cum hoc inquit, aut in hoc redi.* Auson. Epig. 24.

But why is it here said, that *He shall defend them with his Fauourable Kindnes*, and not rather with his *Power*? The Holy Ghost, [q] saith *Marlorat*, had rather ascribe the Benefit of his Protection to his *Fauourable Kindnes*, then to his *Power*, thereby the better to confirme the Mindes of the Weake. For his *Fauourable Kindnes* includes his *Power*, and all that belongeth therevnto, but his *Power* doth not include his *Fauourable Kindnes*. Nor ought we to carry our selues Proudly, and Insolently hereupon, that thus we are defended, but as the Apostle giues vs counsaile, *to worke out our Salvation with Feare & Trembling*. The Certainty, and Assurance of our Salvation, being not such as whereby a Man is meerely-*Secure*, and made absolutely out of doubt, but [r] such as many times is

[q] *Marlorat. in hunc Ps.*

[r] Μετὰ φόβου καὶ τρόμου. *Phil.* 2. 12

[s] *Dr Abbot* his Defence of the Reform. Cath. Part. 2. *c.* 3. p. 256.

assembled, and shaken with many *Difficulties*, and *Feares*, and *Doubts*, which oft doe intricate, and perplexe the *Soule* of the *Righteous*, and *Faithfull* Man. And againe:

[t] Dr *Abbot.* lb. p 289.

[t] The *Truth* of God is alwayes alike, not subiect to Alteration, neuer increased, or diminished; but our *Faith* is greater, or lesse; sometimes hath a Full, and sometimes a Waine, and to vs the *Truth* of God is according to our *Faith*, and according to our apprehension, and feeling of it. Wherein we are variable, and diverse, euen after the manner of *Peters* Faith, of whom S. *Austen* [u] saith, *Peter was the Patterne of vs all, sometimes he beleeueth, sometimes he wauereth; one while he confesseth Christ to be Immortall, an other while he is afraid least Christ should die.* In a word, All our Prose may bee concluded in that *Distick* of the *Poet*, applying to our Saviour CHRIST, what he doth to *Augustus Cæsar*, and putting in FAITH in steed of *Hope*.

[u] *Aug. de Verb. Dom. Ser.* 13

[x] *Spes mihi magna subit, cum* TE *mitissime* CÆSAR,
Spes mihi, respicio cum MEA FACTA, *cadit.*

[x] *Ouid. Trist. l.* 1. *Eleg.* 1.

* *Great is my* FAITH, *when I on thee*
sweet SAVIOVR *cast an Eye:*
But when I looke on my MIS-DEEDS,
That Greatnes *seemes to die.*

* *Fit mihi magna* FIDES *cum* TE *mitissime* IESV: *At mihi respicio, cum* MEA FACTA, *cadit.*

Vnlesse we would mend one thing more, namely that where the *Poet* begins with CÆSAR, and ends with his owne MISDEEDS: we beginne with our MISDEEDS, and end with our SAVIOVR. As if so be we should vse those Words of our Prophet in an other [y] place: *If thou Lord shouldst marke Iniquity; O Lord, who shall stand? But there is Forgiuenesse with thee, that thou mayst be feared.*

[y] Ps. 130. 3. last Translat.

PSAL.

PSAL. VI.

Domine ne in Furore.

1 O Lord, rebuke me not in thine Indignation: neither chaſten me in thy Diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale mee, for my Bones are vexed.

3 My Soule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my Soule: O ſaue me for thy Mercies ſake.

5 For in Death no man remembreth thee: and who will giue thee Thankes in the Pit?

6 I am Weary of my Groning, euery Night waſh I my Bed: and water my Couch with my Teares.

7 My Beauty is gone for very trouble: and worne away becauſe of all mine Enemies.

8 Away from me all ye that worke Vanity: for the Lord hath heard the Voice of my Weeping.

9 The Lord hath heard my Petition: the Lord will receiue my Praier.

10 All mine Enemies ſhall be confounded, & ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

THE ANALYSIS.

THis is the Firſt of thoſe *Pſalmes*, which are called the *ſeauen* PŒNITENTIALL *Pſalmes*, which in our Account are theſe, The 6, the 32, the 38, the 51, the 102, the 130, and laſtly the 142. I ſay in our Account, for they are otherwiſe reckned in the *Vulgar* (all but the *Six*) though the *Pſalmes* bee the ſame. As for example, the 32, is the 31; the 38, the 37; the 51, the 50; and ſo forth. The Reaſon is, for that the *Ninth* Pſalme, which the *Hebrewes* divide into *Two*, namely into the *Ninth* and *Tenth*, the *Vulgar* Tranſlation makes but One. But then to make vp an Hundred and Fifty, for ſo many there are, both with the *Vulgar*, and the *Hebrewes*, the 146, and the 147, which are but *One* Pſalme with the *Hebrews*, the *Vulgar* maketh *Twain*. So that howſoeuer they did diſagree towards the *Beginning*, they accord again towards the *End*; Like as the *Iewes* and *Gentiles* parted themſelues in the *Beginning* of the *World*, who ſhall both of them ioyne againe towards the [a]*End*, & *Conſummation* thereof.

They are called POENITENTIALL *Pſalmes* for that vpon the knowledge of our Sinnes, and acknowledging of the Wrath of God to follow therevpon, [b] they ſhew vs how to flye to the *Mercy* of the moſt Higheſt with an earneſt Repentance and hearty Sorrow. Now howſoeuer there are many more of this Argument amongſt the Pſalmes, yet Venerable *Antiquity* made choice of theſe *Seauen*, partly in reſpect of the Number of *Seauen* ſo religiouſly obſerued of Wrighters both Sacred & Prophane: partly in reſpect of the *Seauen* Dayes of the Weeke, that foraſmuch as wee had need of Repentance every Day, therefore every Day ſhould haue a ſeuerall *Pſalme*, to be a Remembrancer vnto vs to that purpoſe. Memorable is that

[a] Rom. 11. 26. *Vid.* Cœl. Sec. Cur. *de Amplit. Regni cæleſt. & de Iud. Vocat. ante extrem. Iudicij diem.* Printed. 1617.

[b] Frid. Balduinus *in* 7. *Pſ. Pœnitent. in Prolegom.* *Vid.* Tolet *in Pſ* 31 & Innocent. *in* 7. *Pſ. Pœnitent. Prexm.*

that which is [c] related of *S. Auſten*, who lying on his Death-bed cauſed theſe *Seauen Pœnitentiall Pſalmes* to be painted on the Wall over againſt him where he lay, & ſo would he ſtill behold them, and in Beholding, read them, and in Reading them *Weepe* amaine.

[c] Poſſidonius *de vita Auguſtini. c* 31.

Concerning the *Analyſis* of this Pſalme, framed it is, partly by way of *Petition*: partly by way of *Reprehenſion*. In which *Pſalme* the Prophet *David* perfourmeth two things: *Firſt*, he turneth himſelfe to the Lord in certaine Soliloquies vnto him: *Secondly*, hee turneth himſelfe to his Enemies, and Expoſtulateth with them. *Firſt*, concerning the Lord, he makes his Humble Petition to him, to mitigate his Puniſhments towards him, and that in the *Firſt*, *Second*, *Third*, and *Fourth* Verſes; *Secondly*, he giues the Reaſon: *Firſt*, for if he continue them, there remaineth nothing for him but Death, which as the Caſe then ſtood was not ſo convenient for him, as it in the *Fift* Verſe; *Secondly*, for they had wrought in him Repentance to the full, as it is in the *Sixt* and *Seauenth* Verſes. Concerning his Enemies, hee bids them Avaunt, as it is in the *Eight* Verſe; partly for his Prayer was heard, as it is in part of that Verſe, and part of the *Ninth*; partly for it ſhould bee effected what he deſired of the Lord, as it is in part of the ſame Verſe, but Principally in the *Tenth*. And thus much of the *Analyſis*.

VErſe. 1. *O Lord Rebuke me not in thine Indignation: neither chaſten me in thy diſpleaſure.*] Concerning the Word LORD, I haue ſpoken [d] before, only this I may add in this place, that it is in this *Pſalme* repeated no leſſe then *Fiue* times, as *Firſt* in this Firſt Verſe; *Twice* in the Second; the *Fourth* time in the Third; and the *Fift* time in the Fourth. No doubt but a moſt vehement Affection it was, that cauſed the Prophet to vſe it ſo oftentimes. *Ioaſh* the King of Iſrael comming to viſit *Eliſha* the Prophet as

[d] *Expoſ. in Pſ.* 3. 1. *p.* 64.

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that which is [c] related of *S. Austen*, who lying on his Death-bed caused these *Seauen Pœnitentiall Psalmes* to be painted on the Wall over against him where he lay, & so would he still behold them, and in Beholding, read them, and in Reading them *Weepe* amaine.

[c] Possidonius *de vita Augustini c* 31.

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VErse. 1. *O Lord Rebuke me not in thine Indignation: neither chasten me in thy displeasure.*] Concerning the Word LORD, I haue spoken [d] before, only this I may add in this place, that it is in this *Psalme* repeated no lesse then *Fiue* times, as *First* in this First Verse; *Twice* in the Second; the *Fourth* time in the Third; and the *Fift* time in the Fourth. No doubt but a most vehement Affection it was, that caused the Prophet to vse it so oftentimes. *Ioash* the King of Israel comming to visit *Elisha* the Prophet as

[d] *Expos. in Ps.* 3. 1. *p.* 64.

he was vpon his Death-bed: the Prophet wild the King to take his Arrowes and to Smyte them on the ground. The King tooke the Arrowes, smote *Thrice* with them and ceased. Wherevpon the Prophet waxing Angry, *Oh,* [c] saith he, *thou shouldst haue Smitten Fiue or Six times, then hadst thou Smitten Syria til thou hadst consumed it: whereas now thou shalt Smyte Syria but Thrice.* *Syria* was one of those that with *Ephraim*, and the Sonne of *Remaliah*, as it is in *Esayes* [f] Prophecie, tooke evill Counsaile against *Iudah* to vex it, and make a Breach therein, and to set vp a King in the Midst of it. This *Syria*, & *Ephraim*, and the Sonne of *Remaliah*, we may Interpret by way of *Allegory* to be the Prophets *Enemies* in this *Psalme*. Concerning whom as he Smytes the Ground of his *Heart* no lesse then Fiue times here in this *Psalme* with this Arrowe of his, LORD, so he Smote his Enemies till hee had consumed them, as it is in the last Verse of this *Psalme*. But to leaue the Word *Lord*, and to come to the Words that followe.

[c] 2. King. 13. 19

[f] Esay. 7. 5.

Whereas the Prophet requesteth here not to be Rebuked in *Indignation*, nor chastned in *Displeasure*, hee requesteth not simply not to be rebuked or chastned at all, for, *what Sonne is he*, [g] saith the Apostle, *whom the Father chastneth not? But if yee be without Chastisement, whereof all are Partakers, then are yee Bastards, and not Sonnes*, and what the [h] Booke of *Wisdome* saith of *Bastards*, is well knowne. Againe, it were against the Iustice of God that there should be no Punishment at all for Sinne, though it be in his owne Children. For as *Abraham* in another case [i] *Shall not the Iudge of all the Earth doe Right?* So was it our Saviours Conclusion, that they which did sinne alike should haue like Punishment. *Suppose yee*, [l] saith our Saviour, *that these Galileans were Sinners aboue all the Galileans, because they suffered such things? I tell you, Nay: but except yee repent yee shall all likewise Perish. Or those Eighteene vpon whom the Tower in Siloe fell, and slew them, think yee*

[g] Heb. 12. 7.

[h] *Spuria Vitulamina non dabunt radices altas*, Sapient 4. 3. *Vulg.* Ἐκ νόθων μοχθηρῶν ἀ δίκοις ῥίζαι εἰς βάθος.

[i] Gen. 18. 25.

[l] Luc. 13. 3.

yee that they were sinners aboue all men that dwelt in Ierusalem? I tell you nay; but except ye Repent, yee shall alwaies likewise Perish. Indeed sometimes there is some difference, and therefore our Prophet in another *Psalme*, *The Righteous shall be punished,* [m] saith he, *as for the seed of the Vngodly it shall be rooted out.*

[m] Ps. 37. 29.

The *Prophets* Request then in this place, is to bee deliuered from Punishments, not *in Toto*, as they say, but *in Tanto*: not wholy and altogether, but so farre forth as it might seeme to proceed from an angry and wrathfull Hand. *With how great circumspection,* [n] saith the Wisdome of Solomon, *diddest thou Iudge thine owne Sonnes, vnto whose Fathers thou hast sworne, & made Couenants of good Promises? Therefore whereas thou dost Chasten vs, thou scourgest our Enemies a Thousand times more, to the intent that when we Iudge, we should carefully thinke of thy Goodnesse, and when we our selues are Iudged, we should looke for Mercy.*

[n] Wisd. 12. 21.

But what? Is there *Indignation* then, and *Displeasure* in the Highest? Is he subiect to *Passions* as we our selues are? No; the Lord is not as sinfull Man, *Fury is not in mee,* [o] saith he. These Words then, *Displeasure & Indignation,* are spoken here of God according to the Nature & Property of *Men*, who when they Punish seuerely, vse to bee *Furious* in their Punishments, and so the Lord is said to be. This it was that *Iob* experimented, & which the Prophet now feared. *Thou hunt'st mee,* [p] saith Iob, *as a fierce Lyon: and againe thou shewest thy selfe marvellous vpon me, Thou renuest thy Witnesses*, that is, thy Plagues, *against me, and increasest thine Indignation vpon mee; Changes and Warre are against me.*

[o] Esay. 27. 4.

[p] Iob. 10. 16.

Verse. 2. *Haue mercy vpon me O Lord, for I am weak, O Lord, Heale me, for my Bones are vexed.*] From the Lords *Iustice* in the former *Verse*, hee Appealeth in this *Verse* vnto his *Mercy*, and of *Mercy* hath beene spoken [q] before. Nor is the Prophet at a wrong Doore in craving these

[q] *Expos. on Ps.* 4. 1. *p.* 88.

[r] 2.Cor.1.3. these Almes, forasmuch as the Lords Title is, [r] *The Father of Mercies, and the God of all Comfort.* The *Mercy* here meant is a Commiseration over his Miseries, a Tender Compassion towards himselfe, that suffered Affliction: which how well it agreeth to God aboue, witnesse the [s] Heb.4.15. Words of the Apostle S *Paul*: [s] *For we haue not an High Priest, which cannot bee touched with the feeling of our Infirmities, but was in all Points Tempted like as we are, yet without Sinne.* His Conclusion there is, *Let vs therefore come boldly vnto the Throane of Grace, that we may obtaine Mercy, and finde Grace to help in time of Need.* And again [t] Heb.2.18. in the same [t] Epistle, *In that he himselfe hath Suffered being Tempted, he is able to succour them that are Tempted.*

Now that here was the *Time* of *Need*, wherein this *Helpe* of *Grace* was to be found, witnes the Words of the Prophet here, for that he was *Weake*, and his *Bones* vexed, which *Weakenesse* of his what it was, though it be not here expressed, yet may we gather by the Circumstances. *Infirmum non se vocat quia Ægrotat, sed quia Deiectus ac Fractus sit*: He calls not himselfe *Weake* in this place by reason of any *Sickenesse*, [a] *Calvin in hunc Ps.* saith *Calvin*, but for he was Deiected and Cast downe, by reason of his Broken and Contrite Heart. A Case which oftentimes happens to the dearest *Children* of God, though sometimes they haue *Boldnesse* againe, and *Vndauntednesse* of *Courage* against all Opposition whatsoeuer.

By the *Vexing* of his *Bones* here the Prophet perhaps meanes not his *Bones* indeed, but *Firmamentum Animæ vel Fortitudinem*, as [x] *Aug. in hunc Ps.* S. *Austen* interprets it, the very Strength of his Soule, suppose his *Faith*, or *Hope*, or so forth: *Præcipuum Robur suum*, as [y] *Calvin. in hunc Ps.* *Calvin* tearmeth it, his Might, his Strength, Excellency of Dignity, or Excellency of Power: or if so bee hee meant his *Bones* indeed, then as [z] *Iansen. in hunc loc.* *Iansenius* obserueth, they are put for the Members of his Body by an vsuall *Synecdoche* among the Hebrewes.

Verse

Verſe. 3. *My ſoule is alſo ſore troubled, but Lord how long wilt thou puniſh me.*] The *Spirit* of a *Man*, [a] ſaith Solomon, *will ſuſtaine his Infirmity, but a Wounded Spirit who can beare?* That is, ſaith the *Note* in the *Margent* of our Former *Tranſlation*: The *Mind* can well beare the Infirmity of the *Body*, but when the *Spirit* is Wounded, that is, the *Mind* it ſelfe, it is a thing Vnſupportable. If we Reply as did the Diſciples of our Saviour in another Caſe, when our Saviour had told them that it was eaſier for a *Camell* to goe through the *Eye* of a Needle, then for a Rich man to enter into the Kingdome of God, *Who then can bee ſaued:* ſo, who then can be ſuſtained? who can poſſibly bee ſupported? The Anſwere muſt bee as our Saviours there was, [b] *With Men it is impoſſible, but not with God, for with God all things are poſſible. The Lord,* [c] ſaith Hannah, *killeth and maketh aliue, he bringeth downe to the Graue, & bringeth vp.* Words which She had learnt, no doubt, of *Moſes* the Prophet, in his Booke of *Deuteronomie.* [d]

[a] Prou. 18. 14.

[b] Mat. 19. 25.

[c] 1. Sam. 2. 6.

[d] Deut. 32. 39

Howbeit the Prophet here in the meane time is driuen to ſuch Extremities, that hee is faine to come to VSQVE QVO, to *How long he ſhould be Puniſhed?* It ſeemes he was long in Puniſhing then, & it was not with him as at other times, [e] *Heavines may endure for a Night, but Ioy commeth in the Morning*: no, but happely he endured many *Nights*, many *Mornings* in this plight. So the *Prophet* here in this place, *Vſque quo? How long?* but eſpecially in another [f] Pſalme, *How long wilt thou forget me O Lord, for ever? How long wilt thou hide thy Face from me? How long ſhall I ſeeke Counſaile in my Soule, and be ſo vexed in my Heart! how long ſhall mine Enemies triumph over me? How long?* and *How long?* and again *How long?* and *How long* again the fourth time? Indeed it is *Long* to vs, but it is our Infirmitie which makes vs think that *Long*, which we haue not in a Tryce. Iuſt for all the world like thoſe that are Sicke, eſpecially, if in their Sickneſſe they be Cholerick to. *How haſty,* [g] ſaith S. Auſten, *are ſicke Men to haue their Wills? Nothing ſeemes ſo long vnto them as while the Cup they call*

[e] Pſ. 30. 5.

[f] Pſ. 13. 1.

[g] *Aug. in Pſ.* 36

for, is in fetching. They who doe attend them make all the speed they can, and all for he should be pleased, & yet the Sick Man, When? why When I say? When will you bring it mee? When shall I haue it? They make as much hast as possible they may, and yet that which they with so much hast endeauour to performe, thy sickness makes it seeme long vnto thee. But it is a good Note and fit to this purpose, which S. *Austen* hath vpon this Psalme.[h] *That which is easily Cured, is not greatly cared for, the Difficulty of Healing makes vs take the greater heed when Health is once obtained.* And again, [i] *The Prophet is in this long Perplexitie, that hereby hee might knowe how great the Punishment is that is prepared for those that will in no wise bee Converted, when they that are Converted find so great difficulty in obtaining of Pardon:* [l] *as it is written,* saith hee, *in another place, If the Righteous scarcely be saued, where shall the Vngodly, and the Sinner appeare?*

[h] *Aug. in hunc Ps.*

[i] *Aug. Ib.*

[l] 1. Pet. 4. 18.

Verse. 4. *Turne thee O Lord, and deliuer my Soule: Oh saue me for thy Mercies sake.*] Himselfe being now conuerted to the *Lord*; his Petition to the *Lord* now is, that the *Lord* would be converted vnto him, according vnto that of the Lord himselfe in the Prophet Zachary, *Turne yee vnto me,* [m] *saith the Lord of Hoasts, and I will turne vnto you, saith the Lord of Hoasts.* Now what hee here meant by the *Lords* Turning vnto him, hee explicateth in the Words that follow, namely in deliuering his *Soule*, and sauing him for his *Mercies* sake.

[m] Zach. 1. 3.

First for his *Soule* likely ynough that his *Life* is meant thereby, being now (as it were) at the last cast, and vpon the *Confines* of *Death*. For howsoeuer the *Soule* is sometimes taken for that Spirituall, and best Part of Man, whereby we vnderstand, and discourse of things; sometimes for the *Will*, and *Affections*, whereof the *Soule* is the Seat; yet here in this place considering the Sequences, it may be taken for *Life*, by the Figure *Metanomia*, for that the *Soule* is Cause of *Life*.

Second-

Secondly, where he petitioneth to be *saued*, and that is the *Summe* of his Request, he tooke no doubt the right course in making his Repaire vnto God. For as this our Prophet acknowledgeth elswhere, that he is the [n] *Saviour of them that put their trust in him*; so the Lord saith of himselfe, [o] *I, euen I am the Lord, and besides me there is no Saviour.* And againe, [p] *There is no God els beside me a iust God and a Saviour, there is none beside me.* The like hath the Prophet [q] *Hosea.* True it is, that the Word to SAVE is applyed to Others to, either Spiritually, or Corporally, as *Paul* to *Timothy*, [r] *Take heed vnto thy selfe, and vnto the Doctrine: continue in them: for in doing this, thou shalt both saue thy selfe, and them that heare thee*; and *S. Iames* to this purpose, [s] *Brethren, if any of you doe erre from the Truth, let him know that he which converteth a sinner from the Error of his Way, shall saue a Soule from Death.* So Ministers by *Preaching*; Magistrates by *Protecting*; Christians by *Admonishing* doe saue. But thus to saue, is to serue Gods Providence, onely as a meanes in the preservation of others, as *Instruments* vnder God, who for their *service* herein, honoureth them with the *Title* belonging to Himselfe.

n Ps. 17.7.
o Esay 43.11.
p Esay 45.21.
q Hos. 13.4.
r 1. Tim. 4.16.
s Iam. 5.19.

Thirdly, where he pleads not *Merit*, but *Mercy*, which *Merit* no doubt he might haue pleaded aswell as any our *Merit-mongers* whatsoeuer, it teacheth vs what wee in like case should bring as a *Present* to the true IOSEPH our *Governour*, not a [t] *little Balme, and a little Hony, Spices, and Mirrhe, Nuts, and Almonds* of our owne *Workes* and *Deeds*, but only his owne MERCY. *Periculosa habitatio eorum qui in Meritis suis sperant: periculosa, quia ruinosa.* Dangerous is their Dwelling [u] saith S. *Bernard*, that trust in their owne *Merits*, it is a Dangerous, for it is a Ruinous Dwelling. When an House is ready to tumble downe, [x] saith *Pliny*, the *Mice* goe out of it before; and first of all the *Spiders* with their Webbes fall downe; and surely we should bee more brutish then either *Spiders* or

t Gen. 43.11.
u *Bern. in Psal.* Qui habitat. *Ser.* 1.
x *Plin. Nat. Hist. l.* 8. *c.* 28.

Mice, ſhould we truſt to ſuch ruinous Dangers, as ſuch Confidence would bring vpon vs.

Verſ. 5. *For in Death no man remembreth thee, and who will giue thee thankes in the Pit?*] Two Sorts of Men haue liued in the World (would God we might ſay *Haue liued*, as *Tully* [y] ſaid *Vixerunt*, of Some, whom he had cauſed to bee executed as *Traitours*, for ſo are theſe againſt God) but two Sorts of Men haue liued in the World, that deny the [z] *Immortality* of the *Soule*: the *One* of them abſolutely: the *Other* by a Conſequence. Of thoſe which doe it abſolutely, we haue now no cauſe to ſpeake, cauſe we ſhall haue ſufficient, when we come to the *Fourteenth Pſalme*. They which doe it by a Conſequence, are ſuch, as hold that the *Soules* dye when as the *Bodies* doe dye, and that they riſe not till the *Bodies* riſe againe. They dare not deny flatly, [a] ſaith *Zanchius*, the *Soules Immortality*, for that it is ſo manifeſt throughout the whole Scriptures, but what they dare, that they doe; they depriue it of all *Sence*, of all *Knowledge*, of all *Affection*, and *Operation*, ſtifly maintaining, that it ſleepeth forſooth till the Day of the *Bodies Reſurrection*, and then that it ſhall bee wakened, and not till then. Among the ſeverall Parcels of Scripture, which they haue heaped vp to this purpoſe, this of this *Pſalme* is one, and as many beſides in the *Pſalmes*, as deſcribe Man to bee of ſuch a Condition, as that hee cannot after Death praiſe the Name of the Lord any more. As namely where *David* [b] ſaith, *Doeſt thou ſhewe Wonders among the Dead: or ſhall the Dead riſe vp againe and praiſe thee? Shall thy louing Kindnes be ſhewed in the Graue; or thy Faithfulnes in Deſtruction? Shall thy wondrous Workes be knowen in the Darke, and thy Righteouſnes in the Land where all things are forgotten?* And againe, [c] *The Dead praiſe not thee, O Lord: neither all they that goe downe into the Silence: but we*, that is, we which liue, *will praiſe the Lord from this time forth for euermore.* And yet again, [d] *What profit is there in my Bloud, when I goe downe*

y *Plut. in Cic.*

z *Zanch. de Oper. Dei. Part. 3. l. 2. c. 8.*

a *Zanch Ib.*

b Pſ. 88. 10.

c Pſ. 115. 17.

d Pſ. 30. 9.

downe to the Pit? Shall the Dust giue Thankes vnto thee, or shall it declare thy Truth? But there is as *Zanchius* [c] obserues, a twofold Praise: the *One*, when in this World we shew forth vnto Others the Lords *Goodnes* towards vs, that Others also by our example, may be stirred vp to put their Confidence in God, and to worship God in like sort, and of this kind of *Praises* are the foresaid *Places* to be vnderstood: The *Other*, when the *Praises* of God are reserved for the *World* to come, to be perfourmed by the blessed *saints* that shall at that time praise the Lord. And that they praise the Lord in the *World* to come, witnes those severall places in the *Revelation*, that might bee brought to this purpose. [f] *Euery Creature which is in Heauen, and in the Earth, and vnder the Earth, and such as are in the Sea, and all that are in them heard I, saying,* BLESSING, HONOVR, GLORY, AND POWER BE VNTO HIM THAT SITTETH VPON THE THRONE, AND VNTO THE LAMB FOR EVER AND EVER. Againe, [g] *I heard a Voyce from Heauen, as the Voice of many Waters, and as the Voice of a great Thunder: And I heard the Voice of Harpers, harping with their Harpes. And they sung, as it were, a new Song before the Throne, and before the Foure Beasts, and the Elders*: and so forth. And againe in a third place, [h] *And after these things I heard a great Voice of much People in Heauen, saying,* ALLELVIA: SALVATION, AND GLORY, AND HONOVR, AND POWER VNTO THE LORD OVR GOD.

[c] *Zanch. vbi supra.*

[f] Rev. 5.13.

[g] Reu. 14.2.

[h] Reu. 19.1.

By this then that hath bene spoken, we may gather why the Prophet here in this place, abhorreth *Death* so much. Not for it was a meanes to conveigh him to a better Life, where was as S. *Gregory* [i] speaketh, *Et certa securitas, & secura Æternitas, & aterna Tranquillitas, & tranquilla Fœlicitas, & fœlix Suauitas, & suauis Iucunditas*: both assured *Security*, and secure *Æternity*, and eternall *Tranquillity*, or *Quietnes*, and quiet *Fœlicity*, or *Happines*,

[i] *Greg. in 7. Pſ. Pœnitent. & Aug. Medit. c. 17.*

pines, and happy *Pleasantnes*, and pleasant *Delightfulnes*: but for it did depriue him here in this World of that kind of Serving of the Lord, which by way of Example was so necessary to Many that liued in those dayes. Who knowes not the Apostle S. *Pauls* distraction in like case, who howsoeuer he had a[l] *Desire to depart, and to be with Christ*, yet seeing it was more needfull for the *Philippians*, that he should abide in the *Flesh*, hee confesseth himselfe in a *streight, and what to chose he wotteth not*. Howbeit here let vs consider what the Prophet intimates in this place, namely that if so be he might liue, he would then remember his *Maker*, and *Preseruer*, and *Giue* him *Thankes*, that is, he would praise him all the *Dayes* of his *Life*. A point that *Many* promise, when they are in like extremities, but perfourme so seeldome, that it hath bene the Cause of a common Proverb, and [m] *Lemnius* discourseth thereof at large, *That no man in a manner is bettered in Life and Conversation, either by reason of his long Disease, or by long Trauailing on the Seaes.*

[l] Phil. 1. 23.

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Vers. 6. *I am weary of my groning, euery Night wash I my Bed: and water my Couch with my Teares.*] No doubt the Prophet had in this sort groaned, and greeued exceeding long, otherwise he could hardly, nay he would not haue bene so weary. He was not ignorant by all likelyhood, how sweetly these Grones of his, did sound in Gods Eares. *Quoties te in conspectu Domini video suspirantem, Spiritum sanctum non dubito aspirantem: cum intueor flentem, sentio ignoscentem.* As often as I see thee sighing in the sight of God, [n] saith *S. Cyprian*. I doubt not but in those Sighes of thine, the holy *Spirit* doth breathe: when I see thee weeping, me thinkes he is then forgiuing. A speciall good Noate for *Many*, who if according to their hasty Affections, they haue not present Help from the Lord, *either* their Prayers they say, are not heard, *or* the Lord deales with them, as with no Body els, *or* they say with the King of Israel, [o] *Behold this Euill is of the Lord, what should*

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[o] 2. Kings 6. 23

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[u] *Tull. Scm. Scip.*

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thoſe Few doe make an innumerable *Multitude* ſignified by the Duſt of the Earth, according to the Figure *Hyperbole*. But now concerning *Teares*.

[a] *Ambroſ. Tom. 3. Ser. 46.*

Teares [a] ſaith S. Ambroſe, *are as it were a ſpeechleſſe Praying, they craue not pardon, and yet they obtaine it, they open not their caſe, and yet they find Mercy. Why? but for the Prayers of Teares are much more profitable, then the Prayers of Words. Words in a Prayer may deceiue, Teares cannot; Words many times doe their Errands by halues, Teares make demonſtration of the whole Affection.* And S. *Auſten* to this purpoſe, *ſufficit Auribus Imber Oculorum, Fletus citiùs audit quàm Voces.* To the *Eares* of God aboue, [b] ſaith S. *Auſten*, a Shower of *Teares* is ſufficient, hee heares our *Weeping* much ſooner then our *Words*.

[b] *Aug de Temp. Ser. 226.*

Concerning the two *Synonimaes* here, *Waſhing*, and *Watering*, waſhing his *Bed*, and watering his *Couch*, it is a pretty difference that S. *Auſten* obſerueth betweene them, *Poteſt aliquid in ſuperficie lauari, Rigatio verò ad interiora permanat quod ſignificat Fletum vſq; ad Cordis intima.* A thing [c] ſaith S. *Auſten*, may be waſhed ſuperficially, and on the out-ſide onely, but watering pierceth euen to the inward Parts, which ſignifieth that *Weeping* muſt in as farre as the very Heart Root.

[c] *Aug. in hunc Pſ.*

Verſ. 7. *My Beauty is gone for very trouble, and worne away becauſe of all mine Enemies.*] The *Beauty* of *David*, what it was when he was a Child, the Scripture declareth to vs, namely how [d] *He was ruddy, and withall of a beautifull Countenance, and goodly to looke to.* No doubt when he came to Yeeres, hee retained the ſame ſtill; for though *Beauty be commonly variable, and al corporeal things* [e] ſaith S. Ambroſe, *doe fade, and wither away, by reaſon of the acceſſe of Age, or exceſſe of ſicknes*: yet with ſome it is not ſo, but the Elder they waxe, the more comely, and it is ſtrange to ſee how ſome men haue carried their Age. To ſay nothing of them before the *Flood*, who liued ſo many Hundred yeeres: *Adam*, 930, *Seth*, 912, *Cain*, 910, and who

[d] 1. Sam. 16. 12.

[e] *Ambroſ. Hexam. l. 6. c. 6.*

who liued least, 700 yeeres, being perfected in many respects with a most excellent proportion of Humors, & as it is likely [f] *Fruits*, and *Hearbes* of farre greater Efficacy, and Vertue in those Dayes, then since the Earth was cursed: *Moses* [g] saith the Scripture, *was an Hundred and twenty yeeres old when he died: his Eyes were not dimme, nor his naturall Force abated.* And *Caleb* to *Ioshua*, [h] *Fourty yeeres old was I, when* Moses *sent me to espye out the Land, I am this Day Fourscore and fine yeeres old. As yet I am as strong this Day, as I was in the Day that Moses sent me: as my strength was then, euen so is my strength now, for warre, both to goe out, and to come in.* The Prophet *David* was likely enough to haue bene such an one, who before this Accident befell, carried his Yeeres it should seeme no man better. Howbeit now the Case was altered, and *Sinne* had made such a Breach, as that where so much *Beauty* was, there was nothing now but *Deformity. When thou* [i] saith he in an other place, *doest chasten man for Sin, thou makest his Beauty to consume away like as it were a Moth fretting a Garment, euery Man therefore is but Vanity.* Omnis Animi Dolor statim se prodit in Vultu. *All Griefe of Mind* [l] saith One, *appeares presently in the Countenance*: and therefore King *Solomon*, [m] *A merry Heart doth good, like a Medicine, but a broken Spirit dryeth the Bones.* A good instruction by the way, for *Women*, who so much esteeme of their *Beauty*, and for feare of marring thereof, will not suffer the *Sunne* to touch it, but the greatest *Enemy* vnto it, is rather *Sinne*, then the *Sunne*; the *One* with his *Beames* burnes them not so much, as they are scorched by the *Other*. Though *Sinne* be as cold as *Ice* to: and therefore [n] S. *Austen*, *Illigati Frigore Peccatorum gelavimus*, we are frozen with the *Cold*, and benumming of our *Sinnes*.

[f] *Vid.* Coll. of Hist. by *Thomas Fortescue*, & Printed by my FATHER Ao 1576.
[g] Deut. 34. 7.
[h] Iosh. 14. 11.
[i] Ps. 39. 12.
[l] *Mollerus in hunc Ps.*
[m] Prov. 17. 22.
[n] *Aug. in Ps.* 125.

But how is it that the Prophet addeth, that his *Beauty is worne away because of his Enemies*? went the consideration of *Enemies* so neere him? tooke he them so nigh to

Heart? For doubtles it could not be but an extraordinary anguish of Minde that made such a *Metamorphosis* of him. Anguish of Mind indeed, if it be extreame, workes strange Effects, and that in an instant. One onely *Night* hath bene sufficient to make a young *Man* that was fresh, and of a liuely *Hew*, gray-headed by the Morning. [o] *Lemnius* tels of one, [p] *Scaliger* of an other, that haue bene Examples in this kind. But would our *Prophet*, nay could our *Prophet* be so much mooued by his *Enemies*? Yes: for his *Enemies* by all likely-hood, gaue out hereupon, that what he suffered in this kind, was most worthily deserued. Like as the *Barbarians* [q] said of *Paul*, when they saw the *Viper* on his Hand. No doubt this Man is a *Murtherer*, whom though he hath escaped the *Sea*, yet Vengeance suffereth not to liue. Indeed there is nothing goes neerer the *Heart* of a good and godly Man, then the hastie *Iudgements* of Others vpon him, by reason of those *Crosses*, which it pleaseth the Lord to send him. *Hoc vnum tantum dixerim, vltimam esse aduersæ Fortunæ Sarcinam, quod dum Miseris aliquod Crimen affigitur, quæ perferunt, meruisse creduntur.* It is [r] saith *Boetius*, the heauiest Burthen that *Fortune* can lay vpon our Shoulders, that when any *Calamity* doth betide vs, Men will streightway giue out, that wee haue our *Deserts*. This it was that wrought *Iob* so much Trouble with his Friends, who could by no meanes perswade themselues, but that so great *Calamities* as those, did argue his great *Offences* both to *God*, and to the *World*. Insomuch that he was fain to make for himselfe many *Apologies*; and as *Calvin* hath [s] obserued, *Iob* maintained a good Quarrell, though hee handled it but ill: his *Friends* maintained a Bad one, but yet handled it too-too well. The Cause that *Iob* had in hand, was this: *God doth not alwayes punish Men according to the Measure of their Sinnes, and therefore that himselfe is not reiected of God, as they would haue made him to beleeue.* On the contrary, they maintained that God doth alwayes

[o] Lemnius *de Complex. l. 2. c. 2.*
[p] Scal. *de Subtil. Exerc* 312.
[q] Act. 28. 4.
[r] *Boetius de Consol. l. 1. Pros. 4.* See my L. of *Cant.* on *Ionas.* Lect. 6. §. 6.
[s] *Calvin in Iob. Cont. 1.*

alwayes punish *Men* according to the *Measure* of their *Sinnes*, wherein they intreat of Gods *Providence*; they intreat of his *Iustice*; they intreat of Mens *Sinnes*; but herein they goe awry, for that hereby they wholly labour to cast *Iob* into Despaire, in applying all to him. And this as *Beza* obserueth, his *Wife* had aymed at before, when as she bade him to *Blesse God, and die*. *Sathan* endeavouring (as he [t] saith) to worke that by her meanes, which afterwards hee thought to bring about by those his *Friends*. *Doest thou still reteine thy Integrity? Blesse God, and die*. As if so be she had said; Seest thou not how exceeding angry *God* is with thee? How, thou art now at the *Pits* brink, ready to giue vp the *Ghost*? Nay, but yet while thy little Life remaineth (for *dye* instantly (she thought) he should) giue *Glory* vnto *God*, as to a *Righteous Iudge*, and esteeming the *Multitude* of thy *Sins*, according to the *Multitude* of thy *Calamities*, which he now sends vnto thee, prepare thy self vnto thy *End*. An Interpretation I should well like of, did not our last *Translators* turne it, *Curse God, and die*, The *Rhemists* indeed, in their *Doway* Bible, haue BLESSE in the Text, which would serue *Bezaes* Interpretation exceeding well, but then their Marginall *Note* out of [u] *Gregory*, that she perswaded her Husband to *Desperation* and *Blasphemy*, marres all that Hope that *Beza* might haue had of them by their *Translating* that *Word* Howbeit were *Beza* aliue, and should say vnto them: I commend you for *Translating* the *Word* so, for so *Mercerus* doth in his Comment, whose Translation I follow; but it is very vnlikely, that a *Matron*, bred vp in so godly an House, should forget herselfe so far, as to vse such Impudency of Speech: and *Iobs* Reprehension would haue bene in more forcible Termes, then to haue said, she spake like a [x] *Foolish* Woman: No, but like a *Wicked* Woman: No, but like a *Diuelish* Woman; Nay *Iulian* himself, that most wicked *Apostata*, came not to this height of *Impiety* of *Cursing* God, only he said, *Vicisti Galilae*, though there † are that think, he said

[t] *Saluo aliorum Interpretum Iudicio, ausim affirmare hanc Mulierem eandem prorsus causam egisse, atq; postea Iobi Amicos, quorum disceptatio subsequitur: & quidem non alia voluntate, nec alijs rationibus impulsam.* Bez. in Iob c. 2.

[u] *Greg. l. 3 c. 24.*

[x] *Nec eos probo qui* Stultam *pro Insana, & Impia interpretantur, quod fateor interdum Hebraea Voce* NABAL *intelligi, & sanè huic Mulieri optimè conueniret, si tam praesertim impudenter Maritum ad Deum ipsum execrandum esset hortata.* Stultã igitur opponit *Sapienti & Circumspectis.* Bez. Ib:

† Montaigns Essayes, l. 2. c. 19.

ſaid not that neither: ſhould *Beza*, I ſay, thus ſay, what would our *Rhemiſts* reply againe? If ſo be they would reply, that they but followed the Interpretation of S. *Gregory*, or of the *Fathers*, their owne *Andradius* will tell them, that *Experience* inforceth vs to confeſſe, [y] *Niſi præclariſſimis Ingenijs, Ingrati eſſe volumus*, vnleſſe we will be vnthankfull to moſt excellent Wits, that many things in the Scripture, are in this our *Age*, more exactly expounded, through the *Diligence* of Learned *Men*, then euer they haue bene heretofore. And ſo himſelfe expounds that of [a] *Eſay*, *Who ſhall declare his Age?* that of the [b] Pſalmiſt, *Sacrifice, and Meat Offering thou wouldſt not haue, but mine Eares haſt thou opened*: that of [c] *Abimeleh* vnto *Sarah*, *I haue giuen thy Brother a Thouſand peeces of Siluer*: farre otherwiſe then the *Fathers* did. But to returne to my purpoſe.

[y] *Andrad. Defenſ. Fid. Trid. l. 2. p. 446. Edit* Colon. 1580.

[a] Eſay 53.8.
[b] Pſ. 40.8.
[c] Gen. 20.16.

That which made our Prophet here ſo Iealous concerning the Scorning of his *Enemies*, was not ſo much his owne Worth, whereupon he might ſeeme to ſtand, as the *Glory* of the *Lord*, which by reaſon of theſe Accidents he ſaw trampled vpon by the *Wicked*, every Day more and more, aſmuch as in them lay. Concerning our Prophet, I nothing doubt but he had the Reſolution of S. *Paul*, who profeſſeth of himſelf that *Knowledge*, which many times the greateſt Maſters of *Iſrael* come ſhort of, [d] *I know both how to be abaſed, and I know how to abound: euerywhere, and in all things I am inſtructed, both to be Full, and to be Hungry, both to abound, and to ſuffer need.*

[d] Phil. 4.12.

Verſ. 8. *Away from me all yee that worke Vanity, for the Lord hath heard the Voice of my Weeping.*] Of *Vanity* we heard [e] before. Now begins the *Prophet* in this place to rouſe vp himſelfe, and to take vpon him his princely Courage. *Away from me all ye that worke Vanity.* It is as if he had ſaid: You haue now watched a long time to ſee whether I ſhould miſcarry, or no; Nay you were fully perſwaded I *ſhould*, and now that I was *downe*, you imagi-

[e] *Expoſit. in Pſ. 2.1. p. 34. & Pſ. 4.2. p. 93.*

ned

ned I should rise no more, but away, be gone, you are deceiued of your Expectation, you are frustrate of your Hopes, God the Almighty hath revived me, and [f] *I will not die, but liue, and declare the Workes of the Lord.* The Reason of this his *Confidence* he giues, is this: *For the Lord hath heard the Voice of my Weeping.* Vocem Fletus meam, id est; cum Fletu coniunctam: *The Voice of my Weeping, that is,* [g] saith Piscator, *My Voice, and Weeping.* Or it is elegantly said, the *Voice* of *Weeping*, as if *Weeping* consisted of Words, and Sentences. Nay, as we heard out of S. *Austen* euen [h] now, *He sooner heareth our Teares, then our Words.* Humanum Cor Lachrymas nesciens, non modò durum, sed & impurum esse necesse est. *An Heart,* [i] saith S. Bernard *that cannot weepe, is not only hard, but foule, and filthy.* And therefore S. Ambrose, [l] *Solvamus bono Principi stipendiarias Lachrymas, quia ille nobis solvit etiam Mortis suæ stipendium:* Let vs pay to our *King*, Teares of *Tribute*, forasmuch as he hath payd to vs the *Tribute* of his *Death.* If thou say, thou canst not weepe, see thy preposterous *Folly.* Didst thou loose any Substance of Worldly *Goods*, as if thy *House* should be robbed; thy *ship* laden with Marchandise, perish in the Sea; thy *Wife* whom thou tenderly louest, should chance to depart; thy *Sonne*, thy onely *Sonne*, should happen to die; thou wouldst then weepe more then ynough, thou wouldst bee a [m] *Rachel*, weeping for her Children, and not to be comforted, because they are not, and when thou art like to loose thy *Soule* by *Sinne*, that MARCHANT-ROYALL of thy *Body*, that louely *Spouse*, that onely *Sonne* of thine, and chiefest Pillar of thy *Family*, canst thou not weep? *Dulciores sunt Lachrymæ Orantium, quàm Gaudia Theatrorum.* The *Teares* of those that pray, [n] saith S. *Austen*, are farre more pleasing then all the *Ioyes* of the World, and canst thou not weepe? Nay, some are so Womanish, that they will weepe for their little [o] *Dogs*, their *Monkies*, and *Parakytos*, if they chance to miscarry, things but of base Importance,

[f] Ps. 118. 17.

[g] Piscat. in hunc Ps.

[h] Exposit. in v. 6. p. 160.

[i] Bern. de Fallacia præsent. Vit.

[l] Ambros. de Obitu Valentin.

[m] Mat. 2. 18.

[n] Aug. in Ps. 127.

[o] Guevaras Gold. Epist. p. 294.

tance, and canst thou not weepe for thy *Transgressions*? Thus S. *Austen*, hee could weepe for *Didoes* Death, that slew her selfe for Loue, and yet had not a *Teare* to shed in his owne behalfe, who was continually a-dying. *O Deus meus, Vita mea, quid miserius Misero non miserante seipsum, & flente* Didonis *Mortem, quæ flebat amando* Æneam, *non flente autem Mortem suam, quæ flebat non amando Te.* Oh my God, my Life, [p] saith S. *Austen*, what more miserable, then a miserable Man, not pitying himselfe; and mourning the death of *Dido*, miscarrying for her loue to *Æneas*, and not mourning his owne death whereby he was to miscarry, and all for he loued not thee. But I say of *Teares*, as *Tertullian* [q] said of *Patience*, *Absit à seruo Christi tale inquinamentum vt Patientia maioribus Tentationibus præparata, in frivolis excidat*: Farre be from the Servant of Christ such *Pollution*, as that *Patience* prepared for the bearing of the greatest *Tentations*, should be lost in *Trifles*: so farre be it from vs that *Teares* which should be spent for our *Sinnes*, should be spent so vainely. But to returne where I left.

[p] *Aug. Confess. Li. 3. c. 13.*

[q] *Tertull. de Patient.*

That the Prophet here saith, *The Lord hath heard the Voice of his Weeping*, it is not so to be vnderstood, as if he were presently to be deliuered, and there an End. No; but for his *Faith* did assure him that though hee were not as yet *Delivered*, yet that the Lord heard him notwithstanding. For what is *Faith*, [r] saith the Apostle to the Hebrews, but the *substance of Things hoped for, and the Evidence of Things not seene*. And yet it may bee that this *Psalme*, and Many other in this kinde, were penned after his Deliverance, as *Calvin* [s] speakes in Generall, & [t] *Iansenius* in Particular of this *Psalme*, and so the Event did then declare what here is deliuered in these Words.

[r] Heb. 11. 1.

[s] *Calv. in Ps. 5. 2.*

[t] *Jans. in hunc Ps.*

Verse. 9. *The Lord hath heard my Petition, the Lord will receaue my Prayer.* The often Repetition of one and the selfe same Sentence, [u] saith S. *Austen*, declareth not so much the *Necessitie* it hath to bee spoken, as the *Ioy* and

[u] *Aug. in hunc Ps.*

Affection

Affection of him that speakes it. For they that are in Ioy so vse to speake, as if it were not enough to speake what they speake, once onely over, but over and over againe. Howbeit where the Prophet here saith that the Lord hath not only heard his *Prayer*, but will receaue it, the difference is to be obserued betwixt *Hearing* and *Receauing*. King *Solomon* did heare his Mothers Request which shee made for [x] *Adoniah*, but he was so farre from receauing it, that it cost *Adoniah* his life. Indeed speciall care is still to be taken, what we presume to aske at Gods hands. S. *Iames* hath an Elegant *Gradation* to that purpose. *Yee lust*, [y] saith he, *and haue not, yee desire to haue & cannot obtaine, yee haue not, because yee aske not, yee aske, and receaue not, because yee aske amisse. Socrates*, the Terrestriall Oracle of Humane Wisdome, as *Valerius Maximus* [z] calls him, was of opinion that *Nothing should be asked of the Immortall Gods, but only in generall Tearmes, that they would bestow Good Things, forasmuch as they knew what to every one in particular would proone most profitable. For we many times*, saith Socrates, *desire that which it were better for vs to bee without.* His Instances are in *Riches*, *Honour*, *Kingdomes*, and *Marriage*. Change but the *Number* there, God for *Gods*, and somewhat it is that *Socrates* saith, but the *Oracle* of *Heauen* goes farther by farre, and therefore Reverend Hooker, *The Faithfull*, [a] saith he, *haue this comfort, that what soeuer they rightly aske, the same no doubt but they shall receaue so farre as may stand with the Glorie of God, and their owne everlasting Good, vnto either of which two, it is no vertuous Mans purpose to seek or desire to obtain any thing preiudiciall.*

[x] 1. Kings. 2. 23

[y] Iam. 4. 2.

[z] *Val. Max. l. 7. c. 2.*

[a] *Mr Hooker Eccles. Pol. l. 5. §. 48.*

Verse. 10. *All mine Enemies shall be confounded, and sore vexed: they shall be turned backe, and put to shame suddainely.*] S. *Austen* discoursing on these Words, [b] professed that he sawe not how it should possibly come to passe, what here is spoken so Generally, but onely in that *Day* when the *Rewards* of the Iust shall be manifest, and the

[b] *Aug. in hunc Ps.*

Punishments

Puniſhments of the *Wicked*. For now ſaith he, in the mean time, they are ſo farre from being confounded, that is, aſhamed of what they doe, that they ſtill inſult vpon the *Godly*, and ſo farre prevaile with the Weake, that they rather *confound them*, that is, make them aſhamed of Profeſſing the Name of Chriſt. But it is likely ynough the Prophet here meant, that euen in this World to, that which he ſpeaketh ſhould come to paſſe, and he ſaw no doubt with his owne *Eyes*, to what a ſhameſull Death many of his Adverſaries did come, [c] *Saul* vpon his owne *Sword*, [d] *Achitophel* with his owne *Halter*, [e] *Abſolon* with his owne *Haire*. Not a Day almoſt paſt ouer his Head, but he had ſome viſible Monument, or other, of Gods great good Loue towards him in the Confuſion of his *Enemies*, [f] *David waxed ſtronger and ſtronger, and the Houſe of Saul waxed weaker and weaker.*

[c] 1. Sam. 31. 4.
[d] 2. Sam. 17. 23
[e] 2. Sam 18. 9.
Vid. *Expoſit. on* Pſ. 3. 1. p. 63.
[f] 2. Sam. 3. 1.

But it is moſt remarkeable, that here it is ſaid, it ſhould be *Suddainly*, to the greater Terror of the *Ungodly*. No doubt, leaſt they ſhould repent, and ſo be ſaued. Like as our Saviour himſelfe ſpeaketh, *This Peoples Heart is waxed groſſe, and their Eares are dull of hearing, and their Eyes they haue cloſed, leaſt at any time they ſhould ſee with their Eyes, and heare with their Eares, and vnderſtand with their Heart, and ſhould be converted, and I ſhould heale them.* [h] *Cæſar*, when he read in *Xenophon* the Death of *Cyrus*, how being at the point to die, he gaue order for his *Funerall*, not onely ſlighted ſo lingring, and ſlow a kinde of Death, but wiſhed for his part, that he when he were to die, might die in a trice. I and the very Day before he was ſlaine, in a *Diſcourſe* that was mooued at Supper, about the beſt ending of a Mans Life, held that to be the beſt which was ſuddaine, and vnlooked for. *Talis ei Mors paenè ex ſententia obtigit.* He had, ſaith *Suetonius*, in a manner ſuch a Death as himſelfe had wiſhed. And indeed, [i] ſaith Reverend *Hooker*, *to ſuch as iudge things according to the ſenſe of naturall men, and aſcend no higher, ſuddainnes, be-*

[g] Mat. 13. 15.
[h] Suet. in Iul. c. 87.
[i] Mr Hooker Eccleſ. Pol. l. 5 §. 46.

cauſe

cause it shortneth their Griefe, should in reason be most acceptable. Howbeit let vs, saith he, which know what it is to die as *Absolon*, or *Ananias*, and *Saphyra* died, let vs beg of God, that when the Houre of our *Rest* is come, the *Patternes* of our *Dissolution* may be *Iacob*, *Moses*, *Ioshua*, *David*, who leasurably ending their Times in Peace, prayed for the *Mercies* of God, to come vpon their *Posterity*, repleniſhed the *Hearts* of the neereſt vnto them, with Words of memorable Conſolation, ſtrengthened Men in the *Feare* of God, gaue them wholeſome *Inſtructions* of Life, and confirmed them in true *Religion*. In ſumme taught the World no leſſe Vertuouſly how to die, then they had done before, how to liue.

Now as the Prophet here in this place of his Enemies, ſo the Scriptures of the *Wicked* in generall, [l] *In a moment ſhall they die, and the People ſhall be troubled at Midnight, and paſſe away: and the Mighty ſhall be taken away without hand.* Thus *Korah*, *Dathan*, and *Abiram* in the Booke of [m] Nombers; *Abſolon*, and *Achitophel* in the [n] Booke of *Samuel*; *Ananias*, and *Saphyra* in the [o] Acts of the Apoſtles; they all periſhed in a Moment, and came to ſuddaine deſtruction. And it will be but a poore Comfort to vs, that our *Griefes* are hereby ſhortned, for taken on the ſuddaine, and conſequently not repenting, how doe we leap (as is ſaid) out of the *Frying-pan* into the *Fire*, and change our Temporall *Paines* in this World, for *Paines* Eternall. Witneſſe our Saviour, who ſo oftentimes in one *Chapter* vſeth theſe Words; [p] *Where their Worme dieth not, and the Fire is not quenched*; that is, where their WORME, the *Worme* of *Conſcience*, ſhall bee euer gnawing vpon them, and the FIRE, that is, *Hell-Fire*, ſhall neuer but burne them *Body*, and *Soule*, and yet not conſume them, the true SALAMANDERS in this one reſpect, of the *World* to come.

[l] Iob 34.20.
[m] Num. 16.32.
[n] 2. Sam. 18.9. 2 Sam. 17.23
[o] Act. 5.9.
[p] Marc. 9. 44. 46. 48.

PSAL. VII.

Domine Deus meus.

1 O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leaſt he deuoure my Soule like a Lion, and teare it in peeces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any Wickedneſſe in mine Hands:

4 If I haue rewarded euill vnto them that dealt friendly with mee: yea I haue deliuered him that without any cauſe is mine Enemy

5 Then let mine Enemy perſequute my Soule, and take me: yea let him tread my Life downe vpon the Earth, and lay mine Honour in the Duſt.

6 Stand vp O Lord in thy Wrath, and lift vp thy ſelfe: becauſe of the Indignation of mine Enemies, ariſe vp for mee in the Iudgement that thou haſt commaunded.

7 And ſo ſhall the Congregation of the People come about thee: for their ſakes therefore lift vp thy ſelf againe.

8 The Lord ſhall iudge the People, giue ſentence with me, O Lord: according to my Righteouſnes, and according to the Innocency that is in me.

9 O let the Wickedneſſe of the Vngodly come to an end: but

but guide thou the Iust.

10 For the Righteous God tryeth the very Hearts, and Reines.

11 My helpe commeth of God, which preserueth them that are true of Heart.

12 God is a Righteous Iudge, strong, and patient: and God is prouoked euery Day.

13 If a Man will not turne, he will whet his Sword: he hath bent his Bow, and made it ready.

14 He hath prepared for him the Instruments of Death: he ordaineth his Arrowes against the Persecutors.

15 Behold he trauaileth with Mischief: he hath conceiued Sorrow, and brought forth Vngodlines.

16 He hath grauen, and digged vp a Pit: and is fallen himselfe into the Destruction that hee made for Other.

17 For his trauaile shall come vpon his owne Head: and his wickednes shall fall vpon his owne Pate.

18 I will giue Thankes vnto the Lord, according to his Righteousnes: and will praise the Name of the Lord the most High.

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THE ANALYSIS.

THis Seauenth *Psalme*, whether it hath his reference to *Saul*, or *Semei*, or to any other of *Sauls* Kinred (in the *Greeke* Title there is mentioned *Cush* the *Beniamite*, as also in the *Hebrew*) as it is *partly* framed by way of Petition vnto God: so *partly* by way of Doctrine, and Instruction vnto Men. *Davids* Prayer, and Petition to God

is, First to haue his Assistance, as it is in the *First* Verse; least by reason of his Enemies he should vtterly miscarry, as it is in the *Second*; who falsly accused him, as it is in the *Third*, and *Fourth* Veries; which Accusations could they haue proued, he refused no Punishment, as it is in the *Fift* Verse. Secondly, *Davids* Prayer, and Petition to God is, that God himselfe would take the matter into his owne Hands, and shewe in his behalfe, his *Seuerity*, and *Maiesty*, as it is in the *Sixt* Verse; and that for their sakes who were the Godly, as it is in the *Seuenth* Verse. Thirdly, *Davids* Prayer, and Petition to God is, to justifie him, that is, to make his Innocency appeare vnto the World, as it is in the *Eight* Verse, that so the Vngodly may bee represt, as it is in the *Ninth*; and the reason of this Petition is, for the Lord knew *David*, inside, and outside, euen his inmost Thoughts, as it is in the *Tenth*, and *Eleauenth* Verses. *Davids* Doctrine, and Instruction to Men, is concerning Gods Iudgments, as it is in the *Twelfe* Verse; wherewith he punisheth the Wicked, as it is in the *Thirteenth*, the *Fourteenth*, the *Fifteenth*, the *Sixteenth*, and *Seauenteenth* Verses; and therefore is to be praised, as it is in the *Eighteenth* Verse. And thus much of the *Analysis*.

VErse. 1. *O Lord my God in thee haue I put my trust, saue me from all them that persecute mee, and deliuer me.*] Of LORD hath beene spoken [a] before, as also of [b] GOD, and of the Pronoune *My*, that is so vsually annexed therevnto. Besides what it is to [c] *Trust in God*, and how he is said to [d] *Saue*. So that nothing remaineth in this *Verse* to be shewed, but only how the Prophet here doth vse the Words *Saue*, and *Deliuer*, in respect of God only, and yet how God doth honour his Instruments, bee they *Ministers*, or *Magistrates*, or *Christians* in generall, with the selfe same Titles. Like as our Saviour Christ, he is the

[a] *Expos. on Ps. 3.1. p.64. and Ps. 6.1. p.149.*
[b] *Expos. on Ps. 3.7. p.75.*
[c] *Expos. on Ps. 4.5 p.102.*
[d] *Expos. on Ps. 6.4 p.155.*

• *Light*

[e] *Light of the World*, and yet he calleth his [f] *Apostles* so; he is the [g] *Lamb*, and yet hee calleth them [h] so; hee is the [i] *Rocke*, and yet he calleth *Peter* [l] so; hee is the [m] *Sonne* of *God*, we are the [n] *Children* of *God*, and if *Children*, saith the Apostle, then *Heyres, Heyres of God, and ioint Heyres with Christ.*

[e] Ioh.8. 12.
[f] Mat.5.14.
[g] Esay.53.7.
[h] Luc.10.3.
[i] 1.Cor. 10.4.
[l] Mat.16. 18.
[m] Mat. 14. 33.
[n] Rom.8.17.

Verse. 2. *Lest he devoure my Soule like a Lyon, and teare it in peeces while there is none to helpe.*] That *Soule* is oftentimes taken for *Life*, and so in this place, hath beene obserued [o] before, otherwise, though *Saul* were a King, yet being but of that *Mettle* that other Kings are made of, the Prophet *David* was not ignorant that hee was not to [p] *feare them that killed the Body, but are not able to kill the soule.* But from Words, to come to Matter.

[o] *Expos. on Ps.* 6 44. 154.
[p] Mat.10.28.

Our Prophet spake in the *Verse* before, of his Persecutors as of Many, he aymeth in this *Second Verse* at onely one. One indeed might be the *Fountaine* of all, whether *Saul*, or *Semei*, or *Cush*: but if *Saul*, then his Subiects; if *Semei* or *Cush*, then their Complices, were most likely to be against him. The *Wicked* most commonly flock together in [q] *Troops*, the Godly are commonly alone like [r] *Elias*, or [s] *Elisæus*, though indeed neuer lesse alone, then when alone in such sort.

[q] Nos Numerus sumus. *Horat.* Epist. *l.1. ad Lollium.*
[r] 1.King.19.14
[s] 2.King. 6.17.

The Similitude of a *Lyon* here annexed, is to shew the maner of his *Deuouring* to be most Dreadful. *Who will not feare,* [t] saith Amos, *when the Lyon hath Roared.* And yet the *Faith* of *Christians* that always opened their own *Mouths*, hath stopped the *Mouths* of [u] *Lyons*. Or if God sometimes suffered them to bee deuoured of *Lions*, it was to make them like *Ignatius*, who going to his Martyrdome, [x] *Now doe I beginne to be a Disciple, I weigh neither Visible, nor Invisible things, so that I gaine* CHRIST: *let* FIRE, GALLOWES, *Violence of* BEASTS, *Brusing of the* BONES, *Racking of the* MEMBERS, *Trampling on the* BODY, *and all the* PLAGVES *inuented by the mischiefe of Sathan, light vpon me, so that I may winne* CHRIST IESVS. And a-

[t] Amos 3.8.
[u] Heb. 11.33 Dan.6.22.
[x] *Vid. Euseb. Hist. Eccles. l.8. c.7.* [x] *Euseb. Hist. Eccl. l.3. c.32.* Act. & Mon. *Edit.4. p. 40. Col 2. out of Euseb.* and S. *Ierom.*

gaine, *I am the Wheat of God, I am to bee grinded with the Teeth of Beaſts, that I may be found Pure Bread, or Fine Manchet.*

Verſ. 3. *O Lord my God, if I haue done any ſuch thing, or if there be any Wickedneſſe in my Hands.*] What this thing was, was notorious no doubt in thoſe Dayes, though now not knowne, ſo [y] *Calvin, l'pronomen* [*Iſtud*] *de re Vulgo nota enim loqui ſignificat.* We may gheſſe it to be ſome one Sclander or other, that was rayſed vpon the Prophet, whereof himſelfe was moſt innocent. Who here ſatisfieth himſelfe in approouing his Innocency to the Lord, and teacheth vs in like caſe what wee alſo ought to doe. *Behold,* [z] ſaith Iob, *my Witnes is in Heauen, and my Record is on High.* Whereas the Sclanderers *Witneſſes* are in *Hell*, and their *Record* from below. But what? Was not our Prophet againe to requite them with like Language? was hee not to yeeld them *Quid pro Quo*, to giue them againe as good as they brought? Oh no: that had beene the next way for him to ſuffer with them Shipwrack too, as ſpeaks S. Chryſoſtome. *If one,* [a] ſaith S. Chryſoſtom, *about to ſplit his Ship, & conſequently to be drowned, ſhould ſpeake ſpightfully vnto thee ſetting on the Sheare, thou wouldſt not ſo much grieue thereat, as that thou wouldſt forſake thy place of ſafety, and hie thee vnto him to bee partaker with him of his wreeke. Then thus thinke with thy ſelfe, that hee that wrongs thee in this ſort, and ſpeaks ſo ſpightfully of thee, is driuen by Storme and Tempeſt vpon the ſhipwrack of Anger and Wrath: but thou if thou bearſt it patiently ſtandeſt ſafely on the ſheare. But once come to the paſſe that he is in, and thou drowneſt not him, thou drowneſt thy ſelfe.* Thus *Hannah*, who when *Eli* miſtooke her, but was iealous ouer her with godly *Iealouſie*, as [b] ſpeakes the Apoſtle S. *Paul, How long wilt thou be drunken? Put away thy Wine from thee:* What Language ſhould he haue had againe of many of our Goſſips, and who will ſeeme Religious too. What? you a *Miniſter* of God, and wrong me thus palpably

[y] *Calvin. in hunc Pſ.*

[z] Iob. 16. 19.

[a] *Chryſ. Hom. in Pſ. 7.*

[b] 2. Cor. 11. 2.

bly? You a *Miniſter*? You a *Diuell*. And then at every Goſſipping: *Out vpon him, I haue done with him for ever, I would we were well rid of him, a werſe, I am ſure, wee cannot haue.* Said *Hannah* thus? No; but as a *Monument* of *Patience*, and worthy to be Regiſtred, as wee ſee, ſhe is, in the Booke of God, *No my Lord*,[c] ſaith ſhee, *I am a Woman of a ſorrowfull Spirit: I haue druncke neither Wine, nor ſtrong Drinke, but haue powred out my Soul before the Lord. Count not thy Handmaid for a Daughter of Belial: for out of the aboundance of my Complaint, and Griefe, haue I ſpoken hitherto.* Heauenly *Hannah*, Happy *Hannah*, moſt worthy to haue beene the *Mother* of ſuch a *Sonne*, as afterwards became ſuch a PROPHET. Where ſhall wee finde thy like? How many *Others* now adaies inſtantly *Whetting* their *Tongues* vpon their *Teeth*, would haue ſhaped him ſuch an Anſwer (eſpecially had they been *Innocent*) that they would haue been *Nocent* enough ere they had gone out of the place, and the *Towne* and *Country* both, ſhould haue knowne of the *Prophets* Miſtake. But I goe forward.

[c] 1. Sam. 1. 15.

Where our Prophet here ſo abſolutely ſpeakes of any *Wickednes* in his *Hands*, it is to be referred to that Particular whereof he now ſpeaks, to wit, any ſuch *Wickedneſſe* as he was accuſed of, like as at another time to King Saul, *My Father*,[d] ſaith he, *ſee, yea ſee the skirt of thy Robe in my Hand: for in that I Cut of the skirt of thy Robe, and Killed thee not, knowe thou and ſee, that there is neither Evill nor Tranſgreſſion in mine hand, and I haue not ſinned againſt thee; yet thou Hunteſt my Soule to take it.* Where it is worth the obſeruing, how well in this caſe he iuſtifieth himſelfe vnto Saul, *There is neither Evill, nor Tranſgreſſion in mine hand, and I haue not ſinned againſt thee.* Who yet in regard of *God*, was no wiſe able thus to *Iuſtifie* himſelfe, and therefore the Scripture declared[e] before, that *It came to paſſe afterward, that Davids Heart ſmote him, becauſe he had cut of Sauls skirt.* Good Reaſon. *Abſtaine*,[f] ſaith the Apoſtle S. Paul, *from all appearance of Evill.*

[d] 1. Sam. 24. 11

[e] V. 5.

[f] 1. Theſ. 5. 22.

Here

Here was more then *Appearance*, here was *Evill* it ſelfe. The *Iews* haue a conceit that by reaſon hereof *David* in his old Age by way of *Retaliation* could get no Heate by
g 1.Kings.1.1. his owne g *Cloathes*, for that he had thus treſpaſſed againſt *Saul*. *Sed illis magis Frigent quàm ipſe Danid*: But their
h *Vid.P.Mart.* Conceit h ſaith *P.Martyr*, is much more cold, then *Danid*
in 1.*Sam.*24.5. was. And ſo it is for the *Conceit*, but the *Ground* of that *Conceit* is warme enough, namely, that it was *Sin* in their opinion to doe but thus much againſt the *Annointed* of the *Lord*. And therefore they that dare doe more, and thinke they *Sin* not, what are they, but worſe then *Iewes*.

Verſe. 4. *If I haue rewarded Evill vnto him that dealt friendly with me: yea I haue deliuered him, that without any cauſe is mine Enemy.*] To reward *Evill* vnto him that deals friendly with vs, is a point of *Ingratitude*, & to ſtyle ſuch
i *Ingratum di-* an one i *Vngratefull*, is to ſay all the ill by him that may be
xeris, omnia di- ſaid. Our Prophet not only not did this, but hee had be-
xeris. Vox Po- friended them that were *Enemies* to him without a cauſe,
puli. and this may we ſee in the firſt of *Samuel* where wee ſhall finde him ſo doing. Did hee not there deliuer King *Saul* when he had that opportunity of quitting himſelf of him
l 1.Sam.24.4. for ever? *Behold*, l ſay his Men, *the Day of which the Lord ſaid vnto thee, Behold I will deliuer thine Enemy into thy Hand, that thou mayſt doe to him as it ſhall ſeeme good vnto thee.* Oh how ſweet would *Reuenge* haue bene to *Thouſands* vpon like Advantage! How readily would they haue ſaid with him in the Tragedy,

m *Senec.Thyeſt.* m *Bene eſt, abunde eſt, hic placet Pœna modus.*
*Act.*2.*Sc.*Ig- and to him that ſhould haue ſaid the *Puniſhment* was
naue. greater then the *Offence* that was made, they would haue replyed againe as readily,

n *Senec. Ib.* n *Scelerи modus debetur, vbi facias Scelus*
Act. 1. *Sc.* *Non vbi reponas.*
Feſtum Diem. but *David* would none of this. So likewiſe at an other time, when *Abiſhai* would haue bene the Man to haue
o 1.Sam.26.9. perfourmed that *Seruice*, *Deſtroy him not* o ſaith *Danid*,

for

for who can stretch forth his hand against the Lords Anointed, & be guiltles. I, that base *Shemei*, that Rayling Wretch, whom with a *Wry* or *Frowning* look as [p] speaketh his Excellent *Maiestie*, hee was able to crush, as an *Earth-worme* in peeces, how did he shelter him from *Death* when the same *Abishai* would haue stricken that *Head* off, that carried so diuelish a *Tongue*: yet *Dauid* at that time to, *Let him Curse*, [q] saith he, *because the Lord hath said vnto him, Curse David. Who shall then say, wherefore hast thou done so?* From whence, I trowe, came that of the Popes *Lawyers* concerning the *Pope*: *Papa dicitur habere cœleste arbitrium.* The Pope is said to haue a heauenly *Iudgement*, therefore in such things as he willeth, his Will standeth instead of Reason, neither may any man say vnto him, *Domine, cur ita facis?* And againe? [r] *Totus Mundus non potest accusare Papam: Nemo potest dicere Papæ, Domine, cur ita facis?* The whole *World* may not accuse the Pope. No man may say to the Pope, *Sir, why doe you so?* So that there is but a *Domine*, between *Shemei* and the *Pope*. But to returne vnto my purpose.

[p] His Maiest. *Defence* of the Right of Kings in his *Workes*. p. 464.

[q] 2. Sam. 16. 10

[r] *Extr. De Transl. Episcopi Quanto. in Glossa.*

[s] *Petrus de Palud. de Potest. Papæ.*

Dauid no doubt was a good *Scholler*, and brought vp by that *Master* that hath taught vs also to doe the like, if we could possibly light on it. *Loue your Enemies*, [t] saith our Saviour, *doe good to them which hate you, Blesse them that Curse you, and Pray for them which Dispightfully vse you.* And againe, [u] *If yee Loue them which Loue you, what thanks haue you: for Sinners also loue those that loue them. And if yee doe good to them which doe good to you, what thankes haue you? for Sinners also doe even the same.* But let vs beware to be such *Sinners*, we heard of such in the First [x] *Psalme*, namely, that the *Vngodly shall not bee able to stand in the Iudgement, neither the Sinners in the Congregation of the Righteous.*

[t] Luc. 6. 27.

[u] V. 32.

[x] Ps. 1. 6.

Verse. 5. *Then let mine Enemy persecute my Soule and take me, yea let him tread my Life downe vpon the Earth, and lay mine Honour in the Dust.*] *Dauid*, [y] saith S. *Austen* though

[y] *Aug de Temp. Ser.* 168.

though adorned with many *Vertues*, yet none of them all more familiarly coupled him vnto God then the *Loue* of his *Enemies*. And ſpeaking a little after of this Parcell of Scripture, *Behold*, ſaith hee, *with what a Curſe he condemneth himſelfe if contemning the Precepts of God concerning louing our Enemies hee feared not to keepe hatred ſtill in his Heart. Whereupon it is to be conſidered with what Face, or Conſcience hee can poſſible pronounce this Verſe with his Mouth, who rendreth to his Enemies Evill for Evill.* Now how loath King *David* was to come within the Clutches of his *Enemies*, his Anſwere well witneſſeth to *Gad* the *Seer*, who when hee propounded to him that threefold Choice, either of *Famine*, or *Fall* before his Enemies, or *Peſtilence, Let vs Fall,*[z] ſaith he, *into the hands of the Lord (for his Mercies are great) and let me not fall into the hand of Man.* He refuſeth not now to fall into *Mans* hand if ſo be the Premiſes had beene true, and not ſo onely, but hee could haue beene contented (it ſeemeth) that his *Name* & *Fame* ſhould haue beene odious to all Poſterity. An euident Signe and Token of his *Innocency*, & could every of vs ſhewe the like, the *Hand* of God would be more ready to helpe vs then oftentimes it is. But for *many times it comes to paſſe,*[a] ſaith Calvin, *that they which annoy & hurt vs, either are formerly provoked by vs, or being annoyed wee breath out preſently nothing elſe but Revenge, wee make our ſelues vnworthy of the Helpe of the Lord in ſuch Caſes, nay our Diſtemper & Fury is ſuch as that it ſhuts Heauen Gates againſt our Prayers.*

[z] 2. Sam. 24. 14

[a] *Calvin. in hunc Pſ.*

Verſe. 6. *Stand vp, O Lord, in thy Wrath, and lift vp thy ſelfe: becauſe of the Indignation of mine Enemies, ariſe vp for me in the Iudgement that thou haſt commanded.* The Prophet here ſpeaketh, as if he ſpake, what he ſpeakes, not of God, but of Man. Man indeed when hee is mooued to anger, ſtands vp, and lifts vp himſelfe, as it was noted long agoe in that old Honourable *Captain* the *Earle* of *Shrewſbury*, whoſe patience when a *French Embaſſadour* had

moued

moued at a Dinner, where before his Head by great Age, was almost groueling on the Table: hee rouſed himſelf in ſuch wiſe, that hee appeared, [b] ſaith my *Author*, in length of Body, as much as hee was thought ever in all his Life before, & knitting his Browes gaue the *French man* ſuch a looke, that the *Monſieur* ſpoiled no more Vittaile at that Dinner, but drancke wondrous oft. But to come to the Matter in hand.

Such Tearmes as theſe, *To ſtand vp*, and *To liſt vp himſelfe*, are vſuall throughout the Scripture, eſpecially in the *Pſalmes*, and applyed vnto God: howbeit properly they belong to *Man*, not to a *Spirit*, but God is a [c] *Spirit*. So the *Pſalmiſt* in other Places: [d] *The Lord awaked as one out of ſleepe, and like a Gyant refreſhed with Wine.* And againe in another Pſalme, [e] *I will Vp, ſaith the Lord, and will helpe every Man from him that ſwelleth againſt him, and will ſet them at reſt.* And where the *Prophet* here ſaith, *Stand vp in thy Wrath*: In Ira tua, id eſt, Pœnis, *In thy Wrath*, [f] ſaith Mollerus, that is, *with thy Puniſhments, for then the Lord is ſaid to be Angry when he deſtroyeth his Enemies.*

But what is that which here followeth: *Ariſe Vp for me in the Iudgement that thou haſt commanded?* The *Iudgement*, [g] ſaith S. Chryſoſtome, that God hath *Commanded*, is to helpe thoſe that are in need, and not in any wiſe to neglect ſuch againſt whom there are Dangers towards, and therefore, thou O Lord, who by thine owne *Law* haſt taken order that ſo wee ſhould doe, doe it alſo by thine owne *Deeds*. No doubt but God is the *Fountaine* of *Pitie*, and if we that are but *Conduits*, & come from him, ought to be *Pitifull*, how much more ſhould he himſelfe be, who is the *Fountaine* it ſelfe. Some correſpondence this Paſſage hath with that in the Lords Prayer, [h] *Forgiue vs our Debts, as we alſo forgiue our Debters.* Meaning that ſeeing we who haue but a *Drop* of *Mercy* in reſpect of thee forgiue others, thou who art the *Fountaine* of *Mercy*, doe thou forgiue vs.

[b] *A Defence of Prieſts Marriages* thought to be Dr *Parkers* (ſo Dr *Cozens Apol. Part.* 2. c. 12. and *Others*) but I take it rather to be D. *Poynets*. My Reaſon is, for that no leſſe then 21. Pages (*videl.* from p. 36. to p. 57.) are *Verbatim* taken out of a Book of Dr *Poynets* mentioned in that Defence p. 36. a Point which Dr *Parker* would never haue performed. D. *Poynet* might bee bold with his owne.

[c] Ioh. 4. 24.
[d] Pſ. 78 66.
[e] Pſ. 12 6.
[f] *Mollerus in hunc Pſ.*
[g] *Chryſ. in hunc Pſ.*
[h] Mat. 6. 12.

Verse. 7. *And so shall the Congregation of the People come about thee: for their sakes therefore, lift vp thy selfe againe.*] It is storyed in [i] *Exodus* that when *Moses* sate to iudge the People, *The People stood by Moses.* Or as it was in our Former Translation, *The People stood about Moses from Morning vnto Eauen.* It was the Custome belike in those Ages to stand about their *Magistrates* as it were in a *Ring*, that so the Words of the Iudge that spake, might haue the better accesse to every of them. *The Crowne is set vpon the Kings Head, and compasseth it,* [l] saith his *Excellent* MAIESTIE vpon whose *Head* may it long set, and compasse it for ever, *to shew that as the Crowne compasseth the Kings Head, so is he to sit in the Midst of the People, his wakerife Care is ever to be imployed for their Good, their Loue is his greatest Safety, and their Prosperity is his greatest Honour and Felicity. For many times among the Romans, the Word* CORONA *signifies the People.* [m] *Perottus* takes it to come of *Chorus*, and therevpon in old time it was written with an *H*, though [n] *Quintilian* mislikes that writing. But to returne where I left.

[i] Exod. 18.13.

[l] His MAIESTIES Meditat. on Mat. 27. v. 27,28.29. Or Paterne for a Kings Inaugur. p.48.

[m] Steph. Thesaurus *in Verb.* Corona.

[n] *Quintil Instit. Orat. l.1.c.5. Vid. Polit. Miscell. c.19.*

As *Moses* then did sit in the midst of the *People*, and the *Iudges* with him, so to such a Custome it is, that the Prophet alludeth in this place. Intimating that if the Lord would be thus beneficiall to him, it would be a Cause the whole *People* would the rather relye vpon him, in regard they saw the Fruit thereof in the *Prophet* himselfe. But what? was it the *Prophets* meaning, that the *People* should compasse the *Lord* in *Heauen*? No, but the meaning is [n] saith S. *Chrysostome*, that they should *Sing* vnto him, that they should *Praise* him, that they should *Honour* and *Extoll* him in their severall Congregations, which forasmuch as in the *Temple* was performed by such *Assemblies* as stood in *Circuit* round about (for so were their *Synagogues* built, as we see to this Day) hence it is that the Prophet thus speakes. Like as our Saviour in like sort, [o] *Where Two or Three are gathered together in my Name,*

[n] *Chrys. in hunc Ps.*

[o] Mat. 18.20.

Name, there am I in the midst of them. Thus was he in the
p *Midst* of the *Doctors*, hearing them, and asking them
Questions. And after his Resurrection, when the Disci-
ples were assembled together for feare of the *Iewes*, *came
Iesus, and stood in the Midst*, q saith S. *Iohn*: and againe
Eight Dayes after, the Doores being shut, came *Iesus*, and
stood in the r *Midst* againe. Indeed IESVS is the true
CENTER, to whom Euery of the *Faithfull*, by equal *Lines*,
hath his true Reference. Whereas it is added here in this
place, *For their sakes therefore lift vp thy selfe againe*: That
is, s saith *Piscator*, Once more get thee vp into thy *Seat* of
Iudgement. For such *Thrones*, and *Seates* were set very
high.

p Luc. 2. 46.
q Ioh. 20. 19.
r V. 26.
s *Piscat. in hunc Ps.*

Vers. 8. *The Lord shall iudge the People, giue sentence
with me, O Lord: according to my Righteousnes, and accor-
ding to the Innocency that is in me.*] First, whereas it is
here said, *The Lord shall iudge the People*, what Lord t saith
S. *Austen*, but IESVS CHRIST, *for the* u *Father iudg-
eth no Man, but hath committed all Iudgement to his Son.*
Though in this place it may signifie to *Rule* and *Gouerne*,
like as the x Apostle to the *Hebrewes* applyes it out of
y *Deuteronomy*. So the Prophet *David* in an other a *Psalme*:
*He shall iudge the World in Righteousnesse, and minister true
Iudgement vnto the People.* And againe, b *O let the Nati-
ons reioyce, and be glad, for thou shalt iudge the Folke righ-
teously, and gouerne the Nations vpon the Earth.* And *A-
braham* to this purpose, c *Shall not the Iudge of all the Earth
dae Right?*

t *Aug. in hunc Ps.*
u Ioh. 5. 22.
x Heb. 10. 30.
y Deut. 32. 36.
a Ps. 9. 8.
b Ps. 67. 4.
c Gen. 18. 25.

Secondly, in that the Prophet cryeth here, *Ad Sententi-
andum*: to haue *Sentence* giuen him, we are to obserue his
Assurance in the *Equity* of his *Cause*. And what a Comfort
it is to sue in that Court, where the *Equity* of the *Cause*
may prevaile, I leaue it to poore *Suitors* to consider of, in
their Extremities, and what a *World* it was euen among
Heathens, when of a Iudgement giuen at one time, it was
said by a good Remembrancer, d *Si ipsa Æquitas hac de
re*

d Valer. Max. *Memorabil. l. 7. c. 7.*

re cognoscere potuisset, iustiusve, aut gratius pronunciaret? Had AEQVITY itselfe sate in *Iudgement*, could shee haue giuen a more Righteous, and Gracious *sentence*? But I feare me they finde those other of the same Author more oftentimes true, which he spake of a *Sentence* ill giuen,

[a] Valer. Max. Memorab. l. 6. c. 6.

[c] *Crediderim tunc ipsam Fidem humana Negotia speculantem, mœstum gessisse Vultum, perseverantissimum sui Cultum iniquæ Fortunæ Iudicio tam acerbo exitu damnantem cernentem.* The best English to this, is PATIENCE: and in no wise to be forgotten, that [f] *Lewes* the *Eleuenth*, King of *France*, did on his Death-bed restore two *Counties* to the *Heires* of *Iohn* the King of *Arragon*, to which in all his Life-time before, he would neuer condiscend. CONSCIENCE at last wrought with him.

[f] Nebrissens. Dec. 2. l. 3. c. 1. My LORD of CANT. on Ionas. Lect. 3. §. 17.

But how comes it that the Prophet here calleth for *sentence* according to his *Righteousnes*, and according to his *Innocency*? This had not wont to bee the Prophets *Plea*. His *Plea* had wont to be, for so it was in the Former [g] *Psalme*, *O saue me for thy Mercies sake*. And againe in an other [h] *Psalme*, *Hearken vnto me for thy Truth and Righteousnes sake, and enter not into Iudgement with thy Seruant, for in thy sight shall no Man liuing be iustified.*

[g] Ps. 6. 4.
[h] Ps. 143. 1.

The [i] Answere is, that the *Prophet* here in this place deliuereth not vnto vs what Answer himselfe would make, if so be the Lord would take account of him, concerning his whole Life past: but comparing himselfe with his Enemies, he sheweth himselfe *Righteous* in respect of them, and especially in this one *Point* which they laid to his Charge, he declareth in these Words how Innocent hee was. *In respect of God,* [i] saith an Other, *let vs in no wise say, if I haue offended in thy sight, and if there be any Iniquity in my Hands.* Nay rather let vs say, [m] *We haue sinned against the Lord*: and that which the Prodigall said, who deuoured his Fathers Liuing with Harlots, [o] *Father, I haue sinned against Heauen, and in thy Sight*: and let vs add thereunto, [p] *Haue Mercy vpon me; O God, after thy great Goodnes;*

[i] Calvin. in hunc Ps.
[l] Titleman. in hunc Ps.
[m] 1. Sam. 7. 6.
[o] Luc. 15. 21.
[p] Ps. 51. 1.

nes; and [q] *According to thy Mercy thinke thou vpon me, O Lord, for thy Goodnes.* And againe, † *Against thee only haue I sinned.*

[q] Ps.25.6.
† Ps.51.4.

Where by the way, it is worth the obseruing, how the Prophet comes to say, *Against thee* ONELY *haue I sinned?* Sinned not *David* against *Bethsabee*? Sinned not *David* against *Vriah*? Sinned not *David* against *Others*? *I doubt not* [r] saith a Reverend DOCTOR, and as Reverend a DEANE of the *Church*, but *David* sinned against *Bethsabe*, & that a grieuous and an vncleane *Sin*; against *Vriah*, and that a Bloudy, and a Crying *Sin*; against the *Child* of *Adultery*, and that a Deadly, and a Killing *sin*; against his *Kingdome*, and that a Ruinating, and Demolishing *Sin*; against his owne *Soule*, and that a Dreadful, & Pernicious *Sin*. *In ipsos peccavit, soli Deo peccavit.* Against all these he sinned, but he sinned to *God* only. They might *Complaine*, & *Accuse*, and *Testifie* against him; but GOD alone was to *Iudge*, to *Condemne*, to *Punish* him. But to returne to my purpose.

[r] Mr Doctor GOODWIN, Deane of *Christ-Church* in *Oxford*, Serm. before the KING at *Woodstock*. Aug. 28. Ao 1614. p. 21.

Was it so, that notwithstanding *Danids* Innocency, *David* was thus driuen to the Walls? Doth the [s] *Wicked* still compasse about the *Righteous*, and doth wrong *Iudgment* still proceed? The *Wicked* doth he still deuoure the Man that is more [t] *Righteous* then he? *sed non debemus super hac Rerum inaqualitate turbari.* But wee ought not [u] saith S. *Ierom*, to be troubled with the *Iniquity* of *Things*, in regard that we see from the Beginning of the World, Righteous [x] *Abel* slaine by Wicked *Cain*; and afterwards *Esau* domineering in his Fathers House, when [y] *Iacob* was in Banishment; and the [z] *Ægyptians* afflicting the *Children* of *Israel*, with *Brick* and *Tile*; the LORD against whom Complaint was made, crucified by the *Iewes*, and [a] *Barabbas* the Theefe let goe. Time, saith he, will not suffise me if I should endeavour to write, and reckon vp in particular, how the *Godly* in this World goe to wrack, the *Wicked* flourishing, and prevailing. See more hereof in his [b] Epistle to *Castrutius*, whom he comforteth in that Epistle

[s] Habak.1.4.
[t] V.13.
[u] *Hieron. in Habak. c.1.*
[x] Gen.4.8.
[y] Gen.28.5.
[z] Exod.5.12.
[a] Mat.27.26.
[b] *Hieron. Epist. ep. ad Castrut.*

ſtle for the loſſe of his *Eyes*.

Verſ. 9. *O let the Wickedneſſe of the Vngodly come to an end, but guide thou the Iuſt.*] He that thus prayeth that the *Wickedneſſe* of the *Vngodly* ſhould come at length vnto an end, implyeth that their *Wickedneſſe* was by all likelyhood, of long Continuance. Long Continuance in reſpect of *Men*, though in reſpect of *God* not long. For what can bee long with *God*, with whom a *Thouſand Yeeres* are but as one [c] *Day*. But yet ſeeing to *Man* the Time ſeemes ſo long, and *Wickedneſſe* oft-times is a great while a lengthning indeed: no marvaile though the Prophet here direct his Prayer for an End, for feare if it ſhould continue, there would bee no *Righteous* at all. Which yet we muſt not ſo take, as if wee would preſcribe to God how farre hee ſhould lay vpon vs ſuch Affliction, it is ynough for our comfort, that what is done, is done by him, & that the *Wicked* ſhal doe no more, then in his *Prouidence* hath determined ſhall be done. So S. *Peter* of our *Sauiour* himſelfe, *Him*, [d] ſaith he, *being deliuered by the determinate Counſell, and foreknowledge of God, ye haue taken, and by wicked hands haue crucified, and ſlaine*. And what if we haue not thoſe *Sinnes*, that our *Enemies* vpbraid vs with, yet may we haue *Others* of an other ſort, and thoſe, as S. *Auſtew* [e] ſpeaketh, may worthily bee puniſhed in vs. Thús one *Addaus* in the Eccleſiaſticall [f] Hiſtorie, a ſpeciall Friend of the Emperor *Iuſtinian*, when he had eſcaped the *Law* for one *Murther*, was afterwards put to Death for a Fact, wherewith he was charged, but in trueth had neuer done it. He eſcaped for that which he did, and died for that which he did not.

[c] 2. Pet. 3. 8.

[d] Acts. 2. 23.

[e] *Aug. in Pſ. 68.*

[f] Evagrius *Hiſt. Eccl. l. 3. c. 5. Vid. My L. of* CANT. *on Ionas. Lect. 7. §. 21.*

Oh, but the *Time* is long, it is a very long *Time*, that thus I am afflicted! *Dayes*, and *Moneths*, and *Yeeres*! why, but be *Patient* yet, and for theſe *Dayes*, and *Moneths*, and *Yeeres* of Sorrowes, thou ſhalt haue *Euerlaſtingnes*, thou ſhalt haue *Eternity* of *Ioy*, thou ſhalt haue as [g] ſpeakes the Apoſtle, *an eternall Weight of Glory*. What! wouldſt thou haue

[g] 2. Cor. 4. 17.

haue in this Life *Felicity*, and hereafter to! Nay then thou art too-too Couetous. It is as if King [h] *Solomon* would haue chosen *Long Life*, and *Riches*, and the *Life* of his Enemies, and *Wisdome* to. [h] 1. King. 3. 11

But *David* here, as he prayes against the *Wicked*, so his Prayer is here made also in behalfe of the *Iust*, to wit, that God would guide them. But concerning *Leading*, and *Guiding*, I haue spoken [i] before. [i] Expos. in Ps. 5. 8. & 130.

Vers. 10. *For the Righteous God tryeth the very Hearts, and Reines.*] The Spirit that said by the Mouth of *Solomon*, [l] *The Heart of Kings is vnsearchable*, said as much of the *Heart* in generall, by the Mouth of the Prophet [m] *Ieremy*. By *Hearts* here in this place may be signified, our *Wills*, and *Affections*, which are seated in our *Hearts*: and by *Reines*, Mens privat, and secret *Thoughts*. Now, none can do this, but God; and as here he is said to trye them, so elswhere he is said to [a] *locke on the Heart*, to [b] *see the Reines, and the Heart*, to [c] *search all Hearts*. *Vox mea in Ore nondum erat, sed Auris Dei iam in Corde erat*. My *Words* were not come so forward as my *Mouth*, [d] saith S. *Austen*, and the *Eare* of God was already in my *Heart*. And againe, [e] *Nisi voce Pulmonum, & Laterum, & Lingua clames, Homo te non audit; Cogitatio tua, clamor est ad Dominum*. Vnlesse thou vse the helpe of the *Lungs*, and *sides*, and *Tongue*, Man heares thee not, but thy *Thought* in regard of God is *Clamour* ynough. And yet againe in a Third place, [f] *Quomodo Aures nostra, ad Voces nostras, sic Aures Dei ad Cogitationes nostras*. As our owne *Eares* are to our *Words*, so are Gods *Eares* to our *Thoughts*. Onely one thing let me note for the *Comfort* of them that are sometimes too-too much troubled with their *Thoughts*, that † A Man may thinke, and speake of all the *Errors*, and *Heresies* in the World, and yet not sinne. It is the liking, and embracing of them that maketh the *Offence*, and not *Thinking*, or *Reasoning* of them. The *Will* causeth *Thoughts* to be good, or euil, the *Vnderstanding* doth not.

[l] Prou. 25. 3.

[m] Ier. 17. 9. Ier. 11. 20.

[a] 1. Sam. 16. 7.
[b] Ier. 20. 12.
[c] 1. Chro. 28. 9. Ier. 17. 10. Reu. 2. 23.

[d] Aug. in Ps. 31.
[e] Aug. in Ps. 141

[f] Aug. in Ps. 148. & Hom. 16.

† B. Bilsons Survey of Christs Sufferings, p. 200.

Vers. 11. *My helpe commeth of God, which preserueth*

them that are true of Heart.] The *Art* of *Physick* hath two seuerall Offices, the One of *Healing*, the Other of *Preserning* in Health. According to the Former, [g] saith S. *Austen*, it was said in the Former [h] Psalme, *Haue mercy vpon me, O Lord, for I am weake*; according to the Latter it is said in this Psalme, *If there be any Wickednes in my Hands, If I haue rewarded euill vnto him that dealt friendly with me: yea I haue deliuered him that without any cause is mine Enemy.* In that *Psalme* his *Prayer* was, that being weake, he might be healed; in this *Psalme* his *Prayer* is, that being sound, he may not be diseased. According to the Former, it is there said, [i] *O saue me for thy Mercies sake*; according to the Latter it is here said, *Giue sentence with me, O Lord, according to my Righteousnes, and according to the Innocency that is in me.* There he desired a Remedy, to bee rid of his Disease; here he requests a Preservatiue least he should relapse againe. According vnto that it is there said *O saue me for thy Mercies sake*; according vnto this it is here said, *My helpe commeth of God, which preserueth them that are true of Heart.*

[g] *Aug. in hunc Ps.*

[h] Ps. 6. 2.

[i] Ps. 6. 4.

Yea, but who will you say, are such? Who, but such as was *Nathaniel*, of whom our Saviour, [l] *Behold an Israelite indeed, in whom is no Guile.* Such as was *Iacob*, of whom the Scripture, [m] *Esau was a cunning Hunter, a Man of the Field: and Iacob was a plaine Man, dwelling in Tents.* It is in the Vulgar, *Iacob, Vir simplex*, a simple Man. The like in the Vulgar is said of *Iob* to, [n] *Simplex & Rectus*, Simple and Vpright, and so indeed they are, and are to be, who will haue their *Names* in Gods Booke. The *Wisdome* of the *Serpent*, and *Simplicity* of the *Doue*, is the true mixture that God requireth in those that are his. Where as his Excellent [o] MAIESTY hath obserued, Christ recommends vnto vs the *Wisdome* of *Serpents*, not thereby to deceiue, and betray others, but to arme vs against the *Deceit* and *Treason* of *Hypocrites*, that goe about to trap vs. What an Helper God is, hath bene spoken [p] before,

[l] Ioh. 1. 47.

[m] Gen. 25. 27.

[n] Iob. 1. 1.

[o] His MAIESTIES Meditation vpon 1. *Chron.* 15. v. 25, 26, 27, 28 Part. 5. in his *Workes*. p. 88

[p] *Expos. on Ps.* 3. 7. p. 78.

Vers.

Verſ. 12. *God is a righteous Iudge, ſtrong, and patient, and God is prouoked euery day.*] The Almighty *God* our Heauenly *Father*, as he is both *Good*, and *Mercifull*, *Patient*, and of long *Sufferance*, ſo he vſeth two manner of wayes to allure, and call vs to him, when we of our owne Heads, follow our own *Deuices*, and lewdly runne whetherſoeuer our *Luſts* doe leade vs. Sometimes in his great *Mercy* he vſeth *Promiſes*: ſometimes in his *Iuſtice* hee vſeth *Threatnings*. And therefore *Dauid* in this place, *God* ſaith he, *is a righteous Iudge*. The very Name of a *Iudge*, may put vs in minde of Gods *Seuerity*. A *Iudge* is a Perſon appointed ouer Criminall *Cauſes*, and Civill *Controuerſies*, to end, and determine them by his Sentence. To the *Guilty* (ſuch as all of vs in an other caſe are by *Nature*) Experience teacheth, how dreadful a *ſight* the *Face* of a *Iudge* is. *Rulers* [q] ſaith the Apoſtle, *are not a terror to good Works, but to the euill. Wilt thou then not be afraid of the Power? Doe that which is good, and thou ſhalt haue praiſe of the ſame. For he is the Miniſter of God to thee for good: but if thou doe that which is euill, be afraid, for he beareth not the Sword in vaine: for he is the Miniſter of God, a Reuenger, to execute Wrath vpon him that doth euill.* But God is a *Righteous Iudge*, that is, he will by no meanes cleere the [r] *Guilty*, and it is a righteous thing with God, [ſ] ſaith *S. Paul*, to recompence *Tribulation* to them that trouble you. And [t] *Abraham*, as you heard before, *Shall not the Iudge of all the Earth doe right?* And as he is *Righteous*, ſo is he *Strong*, that is, of Power to be revenged of all the Wicked. *Seek not*, [u] ſaith the Sonne of *Syrach*, *to be Iudge, being not able to take away Iniquity, leaſt at any time thou feare the Perſon of the Mighty, and lay a ſtumbling-block in the Way of thy Vprightnes.* And in ſome it is ſo indeed, they want ability to curbe the *Impiety* of Many in the Land. With the Lord it is not ſo, hee is ſo Powerfull in ſuch Caſes, that *the* [x] *Earth ſhall tremble at the Looke of him: if he doe but touch the Hils, they ſhall ſmoke. If I ſpeake*

[q] Rom. 13. 4.

[r] Exod. 34. 7.
[ſ] 2. Theſſ. 1. 6.
[t] Gen. 18. 25.

[u] Eccluſ. 7. 6.

[x] Pſ. 104. 32.

y Iob. 9. 19. z Iob. 36. 19. *of Strength* y ſaith Iob, *Loe he is ſtrong*: and againe, z *Will he eſteeme thy Riches? no not Gold, nor all the Forces of Strength.*

But as God is *Righteous*, and *ſtrong*, ſo is he *Patient* to, and *God is prouoked euery Day*. And now are we in a *Sea* of Matter, where we may haue plenty at will. I will content my ſelfe with that of *Cyprian*, who ſpeaking of this Argument, *The Patience of God: What manner of Patience is in God* a ſaith hee, *and how great for quantity, who patiently ſuffereth profane Temples of the Heathen, worldly Inventions, and execrable ſacriledge to be committed by Men in contempt of his Maieſty, and Honour, and yet notwithſtanding* cauſeth the *Day* to ſhew, and the *Sunne* to ſhine, aſwell vpon the b *Evill*, as the *Good*. Hee watereth the *Ground* with Showres, and excludeth no man from his *Benefits*, but beſtoweth his *Raine* in due ſeaſon, to the commoditie aſwell of the *Vniuſt*, as *Iuſt*. Againe we ſee with what an vnſeparable Equality of *Gods Patience*, the *Times* obey, the *Elements* ſerue, the *Corne* aboundantly doth grow, the *Fruits* of the *Vine* doe ripe in ſeaſon, the *Trees* abound with *Apples*, the *Woods* ſpring, and the *Medowes* flouriſh aſwell to the vſe of the *Sinfull*, as of the *Vertuous*, aſwell to the *Wicked*, as to them that feare God, and aſwell to the *Vnthankefull*, as to the *Giuer* of *Thanks*. And whereas God is prouoked with our Many, or rather with our Continuall *Offences*, (as here it is ſaid in this place, *God is prouoked euery Day*) yet doth hee temper his *Indignation*, and tarrieth patiently for the *Day* that is appointed for euery Mans *Reward*. And whereas *Vengeance* is in his owne Power, yet doth he not vſe it, but rather keepeth long *Patience*, mercifully forbearing, and deferring, to the intent that *Man*, wallowing in the Contagion and Error of *ſin*, may if any *Remedie* will ſerue, through delay of his *Diſpleaſure*, chaunge at ſome time or other, and at length be converted vnto *God*. Thus farre *S. Cyprian*, and a great deale farther to this purpoſe, but wee will

a *Cyp. de Bono Patient.*

b Mat. 5. 45.

will content our ſelues with this.

Verſ. 13. *If a man will not turne, he will whet his ſword, he hath bent his Bow, and made it ready.*] When [c] *Philo Iudæus* in defence of the *Iewes*, had preſented himſelfe before *Caius* the Emperor, againſt *Appion* his Accuſations, and was excluded by *Caius*, and commaunded to depart, he came vnto his Company, and with Words full of comfort, *We ought to be of good cheere*, ſaith he, *for by Right* GOD *now ſhould take our Part, ſeeing* CAIVS *is angry with vs.* The word in the [d] Originall ſignifieth, *The Leader of an Army*, & by way of Oppoſition, to take our *Part* in that kind. Lo here the *Weapons*, the *ſword*, and the *Bow*, and the *Arrow*, that in the *Battailes* of Old time, did the [e] greateſt hurt vnto the Enemy. The *Sword* when he was at hand, the *Bow*, and *Arrowes* when he was farre off. The truth is, the Lord of Heauen hath neither *ſword*, nor *Bow*, nor *Arrow*, but euery Puniſhment he ſendeth vpon the *Wicked* in this VVorld, may be tearmed his *Sword*, his *Bow*, and *Arrowes*. The *Water* that drown'd the VVorld; the *Fire* that conſumed *Sodom*; the *Earth* that ſwallowed vp *Kore*, *Dathan*, and *Abiram*; they were as ſo many *ſwords*, or ſo many *Bowes*, and *Arrowes* in his Hand. Nay, euery *Creature* on the *Earth*, be it neuer ſo vile, neuer ſo meane, and contemptible, yet if he wil puniſh vs therewith, it is his *Sword*, and it is his *Bowe*, and *Arrowes*.

[c] *Euſeb. Eccleſ. Hiſt. l. 2. c. 5.*

[d] Ἀνθυπάτευε.

[e] *Vid.* BISH. PILKINGT. *on Nehem. c. 4. p. 61.* and Dr HAYWARD his *Liues of the three Norman Kings of England*, in King William the Firſt. p. 77. and Mr ASCHAMS Schoole of Shooting.

But what is this *Turning* here, *If a Man will not turne?* The Prophet *Ezechiel* tells vs. *Repent*, [f] ſaith the Prophet, *and turne your ſelues from all your Tranſgreſſions: ſo Iniquity ſhall not be your Ruine. Caſt away from you all your Tranſgreſſions, whereby yee haue Tranſgreſſed, and make you a new Heart and a new Spirit, for why will yee dye O houſe of Iſrael. For I haue no pleaſure in the death of him that dyeth, ſaith the Lord God, wherefore turne your ſelues and liue ye.*

[f] Ezech. 18. 30

But is it ſaid of *Men*, only, If a *Man* will not *turne*? Nay but of *Women* too. *Quicquid Viris iubetur, hoc conſequenter redundat in Fœminas.* Whatſoeuer, [g] ſaith S. *Ierom*, is com-

[g] *Hieron. ad Oceanum. Epitaph. Fabiolæ.*

manded *Men*, is commanded *Women* to, & conſequently whatſoever is threatned to *Men*, is threatned to *Women* to. What? and is it in our owne power then, *Men* or *Women*, to turne when we will? Is it in our owne power to make vs new *Hearts* and new *Spirits*, as [h] ſpeakes the Prophet *Ezechiel*? Oh no, but wee muſt craue it of him who will put a new *Spirit* within vs, and take the ſtony *Heart* out of our *Fleſh*, and will giue vs an *Heart* of *Fleſh*, as ſpeakes the ſelfe ſame [i] Prophet in another place. The like wee haue in the [l] Propher Zachary, *Turne yee vnto mee, ſaith the Lord of Hoaſts, and I will turne vnto you, ſaith the Lord of Hoaſts*. And when were theſe Words ſpoken? *In the eight Moneth, in the ſecond yeare of Darius*. I, but long before this, namely, in the † *Foure* and *Twentieth* day of the *ſixt Moneth in the ſecond yeare of Darius the King*, *The Lord ſtirred vp the Spirit of Zerubbabel the Gouernour, & the Spirit of Ioſhua the High Prieſt, and the Spirit of all the Remnant of the People, and they came and did the worke in the Houſe of the Lord*, as we read in the Prophet [m] *Aggey*.

Verſe. 14. *He hath prepared for him the Inſtruments of Death: he ordaineth his Arrowes againſt the Perſequutors*.] We are now come vnto the *Arrowes*, and ſuch they are as was the *Bowe*, both the Inſtruments of *Death*. But neuer *Sword* did ſo much harme, neuer *Arrow* in the Field, nor *Bow* that diſchargeth many *Arrowes*, as doe his *Iudgments* when they come. Famous hath beene the Engliſh *Bowe*, and a terrour to the [n] *French* in many our Battailes with them, but Engliſh *Arrowes* could hit but within a certaine kenne. [o] *Gratian* was ſo cunning in throwing the *Dart* that they would not ſticke to ſay that his *Darts* were endued with an *Vnderſtanding Power*, they would hit ſo right. Gods *Arrowes* fly mainely throughout the whole world. *Extra tibum*, or *Extra teſtiaclum* hath here no place. It was our Prophets owne Queſtion, [p] *Whether ſhall I goe from thy Spirit, or whether ſhall I goe from thy Preſence?* And his Anſwer vnto it was, that neither *Heauen*

[h] Ezec. 18.31.
[i] Ezec. 11. 19.
[l] Zach. 1, 3.
† Here is to be noted that in the *Vulgate* the 14. Verſe wherein theſe Words are compriſed are ſeuered from the *Firſt Chapter* through the ignorance of him that diuided the *Chapters* at the firſt. The Author of the *Remaines of a greater Worke*, p. 15. tels vs that *Stephen Langton* Archb. of *Canterbury* firſt diuided the Holy Scriptures into *Chapters*, as *Robert Stephan* did lately into *Verſe*.
[m] Aggey. 1. 14
[n] *Vid.* Mr Alch. *Schoole of Shooting*. B. *Pilkington*. and Dr *Hayward* vbi ſupra.
[o] *Cedrenus apud Zonaram* Annal. Tom. 3. p. 89
[p] Pſ. 139. 6.

men, nor *Hell*, nor the Vttermoſt Parts of the *Sea* could hide him from the Lord.

But who are theſe *Perſecutors* againſt whom theſe *Arrowes* are ordained? Firſt, they are ſuch as *Perſecute* the Righteous *Vi & Armis*, by Force of Armes, and of ſuch q S. *Iohn* in the Booke of *Reuelation*. Secondly, they are ſuch as *Mocke* and *Scorne* the *Godly*, though it be but by Word of *Mouth* as *Iſmael* did *Iſaac*, and of ſuch the Apoſtle ſpeaketh in his Epiſtle to the r *Galathians*. Thirdly, they are ſuch as haue their *Liues* contrary to Good Mens *Liues* and *Conuerſations*, and of ſuch S. Auſten s *Mali Perſequuntur Bonos, ſi non ferro & lapidibus, certè Vita atq; Moribus.* The *Bad* doe perſequute the *Good*, though not by dint of *Sword*, yet by their *Liues* and *Behauiour*, and he vſeth the ſelfe ſame *Words*, once, and againe.

q Rev. 16. 6.

r Gal. 4. 29.

s *Aug. de Verb. Apoſt. Ser. 24. & Hom. 10.*

Verſe. 15. *Behold he trauaileth with Miſchiefe, he hath conceiued Sorrow, and brought forth Vngodlineſſe.*] *Conception, Trauaile*, and *Birth*, the three proper *Paſſions* of the *Mother* of a *Child*. So the t *Wicked* in bringing forth their wicked *Workes* thoſe *Brats* of theirs. Firſt, they Conceaue a *Miſchiefe*, then are they in *Trauaile* with it, & at the laſt they are *Deliuered*. Thus u *Cain* who ſeeing no reſpect had to his owne *Offring*, but only to his *Brothers*, was very *Wroth*, as ſpeakes the Scripture, and his *Countenance* fell: there was *Conception*, and that was ENVY. Then did he Walke and Talke with his *Brother*, & egged him on to the x *Field* there was *Trauaile*; At laſt hee roſe vp, and Slew him: there was *Birth*, and the *Brat* was PARRICIDE. *Amnon* he y loued *Tamar* his Brother z *Abſolons* Siſter, there was *Conception*, & that was LVST; *Amnon* made himſelfe ſicke for Loue, and all for his Siſter ſhould make him Cakes, there was *Trauaile*; At length he forced her and lay with her, and afterwards Deſpiſed her, there was *Birth*, and the *Brats* were *Twins*, INCEST and VILLANY. So *Abſolon* when his Brother *Amnon* had deflowred his Siſter, a *Abſolon* ſpake vnto his Brother

t *Vid. Expoſ. in Pſ. 1. 1. p. 7.*

u *Titleman in hunc Pſ.*

x Gen. 4. 5.

y 2. Sam. 13. 4.

z *Lib.*

[b] 2. Sam. 13. 22. Brother,[b] saith the Scripture, neither *Good* nor *Bad*: there was *Conception*, and that was MALICE. After two years expyred hee invited *Amnon* to a Feast, there was a long *Travaile*. But when *Amnons* Heart was merry with *Wine* hee caused *Amnon* to bee Slaine: there was MVRTHER in the Highest Degree, for he endeauored as much as in him lay, to kill him both *Body* and *Soule*. I might [c] *Vid. Titleman in hunc Ps.* instance in King [c] *Saule*, I might instance in the *Divell* himselfe, he indeed was the RINGLEADER, and these *Plotters*, these *Deuisers*, they followe their *Fathers* steps.

Verse. 16. *He hath grauen and digged vp a Pit, and is fallen himselfe into the destruction that hee made for other.*]

[d] Prov. 26. 27. Who so diggeth a *Pit*,[d] saith *Solomon*, shall fall therein, &
[e] *Ouid. de Art. l. 1.* he that rolleth a *Stone* it will returne vpon him;

.---Neq; enim Lex iustior vlla est,
Quàm Necis Artifices arte perire sua.

[f] Ps. 9. 15. Our Prophet hath the like in another [f] Psalme, *The Heathen are suncke downe in the Pit that they made, in the same Net which they hid privily, is their foot taken. The Lord is knowne to execute Iudgement, the Vngodly is trapped in the workes of his own hands.* Examples are
[g] *Vid. Lauat. in Proverb. 26. 27.* [g] Many in this kinde, both in Sacred *Writers*, and Prophane, as of *Pharao*, *Saul*, *Achitophel*, *Absolon*, *Perillus*, *Maxentius*, and the like. Especially *Maxentius* to whom [h] *Eusebius*
[h] *Euseb. l. 1. c. 9 & de Vita Constant. l. 1. c. 32.* applyeth most appositely this of our Prophet in this place. I come to Examples of our owne *Nation*, & neerer home. And here to let passe how Dr *Poynet* in his † *short Treatise of Politike Power, and of the true Obedience which Subiects owe to Kings and other Ciuill Gouernours*, applyes it to the times wherein himselfe liued, and to certaine of the *Nobility* in *Q. Maryes* daies, how was it Verified in our Delving POWDER-TRAYTORS, that took such paines to Dig as they did? How fell they into that *Destruction* which they made for vs? How sancke they downe into the same *Pit*? How was their *Foot* taken in the selfe same *Net*? How were they Trapped in the *Works* of their own *Hands*?

† A Treatise Printed 1556. with these Letters in the Forefront, D.I.P.B.R.W. that is, Dr *Iohn Poynet Bishop of Roch. & Winchester.*

Hands? But of this hath beene ſpoken ſufficiently by many, ſpecially by him, who was then a moſt Worthy [i] DEANE, now as Worthy a BISHOP in the *Church of England*. I will end this point with that of S. Chryſoſtom *It is*, [l] ſaith he, *a great Bleſſing and Clemency of God to beſtowe ſuch a Nature vpon ſuch Wyles and Traps that the takers may be taken by them, for by that meanes ſhall they leaue to be obnoxious to their Neighbours.*

[i] My LORD of LOND. His Sermon at *Whitehall*, Novemb. 5. 1608.

[l] *Chryſ. in hunc Pſ.*

Verſe. 17. *For his trauaile ſhall come vpon his owne Head: and his Wickednes ſhall fall vpon his owne pate.*] That which the Prophet by way of *Metaphor* deliuered in the former Verſe vnder the Similitude of a *Pit*: he deliuereth now in plaine tearmes without any *Circum-quaques* at al. [m] *Apertè ipſam rem modo locutus, nihil circuitione vſus eſt.* Only we may obſerue how contemptuouſly our Prophet here ſpeakes of theſe *Plotters & Polititians*. They doubtleſſe for their parts would not (as we ſay) haue giuen their *Heads* for the *Waſhing*. They walked vp and downe like *Pageants* in the chiefeſt Cities of the Land, they were the only *Braue Men* then being. They wondred that thoſe they liued withall tooke no more notice of their *Worth*, & yet for al this the Prophet ſtyles them here but [n] PATES, like as elſewhere ſpeaking of the like, he cals them HAIRY SCALPS. *God ſhall wound*, [o] ſaith the Prophet, *the Head of his Enemies: and the Hairie Scalpe of ſuch an one as goeth on ſtill in his Wickedneſſe.*

[m] *Terent. And. Act. 1. Sc. 2.*

[n] *In verticem ipſum.* The Crowne of the Head. *Graecè* ὀπὶ κεφαλαίου. *vnde* Coriphæus *Hebraicè* CHADCHOD.

[o] *Pſ. 68. 21.*

Verſe. 18. *I will giue thanks vnto the Lord according to his Righteouſneſſe: and will praiſe the name of the Lord the moſt High.*] Of *Thankeſgiuing*, and *Praiſe*, I haue ſpoken heretofore, onely this may now be noted, that the *Thanks* here mentioned were meant by all likelyhood to be *Private* and *Publicke* too; *Private* at home in his own priuacy, and *Publike* in the Congregation. And this I gather the rather for that he ſaith not here, *I doe giue*, but *I will*, in the Future, intimating that after he is made partaker of theſe Bleſſings, hee will then inſtitute Publique

[p] *Vid. Expoſ. in Pſ. 5. 12. p. 140.*

Thankesgiuing in the Church. Not that the Lord hath need of any such *Thankes* at all, but for it is profitable for our selues so to doe, like as the Apostle in another case,

q Philip. 4. 17. q *Not because I desire a gift, but I desire fruit that may abound to your account.*

But what is this that is here said *According to his Righteousnesse? I will giue thankes vnto the Lord according to his Righteousnesse.* That is, r saith S. Chrysostome, *For his Righteousnesse*, namely in destroying his *Enemies*. For it is a *Righteous thing with God*, s saith the Apostle, *to recompence tribulation to them that trouble you.* Not that he reioyced in the *Slaughter* and *Destruction* of them, but for he imbraced Gods *Loue* and *Mercy* towards himself.

r *Chrys. in hunc Ps.*

s 2. Thess. 1. 6.

Psal. VIII.

Domine Dominus.

1 O *Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy Glory aboue the Heauens.*

2 *Out of the mouth of very Babes, and Sucklings hast thou ordained strength, because of thine Enemies: that thou mightst still the Enemy, and the Auenger.*

3 *For I will consider the Heauens, euen the Workes of thy Fingers: the Moone and the Starres which thou hast ordained.*

4 *What is Man that thou art mindfull of him? and the Sonne*

Sonne of Man that thou visiteſt him?

5 *Thou madeſt him lower then the Angels: to crowne him with Glory and Worſhip.*

6 *Thou madeſt him to haue dominion of the work of thy Hands: and thou haſt put all things in ſubiection vnder his feet.*

7 *All Sheep and Oxen: yea and the Beaſts of the Field.*

8 *The Foules of the Aire, and the Fiſhes of the Sea: & whatſoeuer walketh through the Pathes of the Seas.*

9 *O Lord our Gouernour how excellent is thy Name in all the World.*

* * * * * * * * * * * * * * * * * *

THE ANALYSIS.

THis *Eight Pſalme*, beſide the ordinary ſaying of it the *First Day* of the *Moneth*, is the *First* of thoſe *Three* that are appointed for *Morning Prayer* vpon the ASCENTION DAY. Why it was ſelected to that purpoſe will appeare in the handling thereof. In the meane time let vs conſider that it wholly conſiſteth of *Praiſing* God, whoſe MAIESTIE the Prophet here extolleth, partly in reſpect of the whole *World* in generall, as it is in the *First* Verſe; partly in reſpect of the *Creatures* therein contained. This his *Maieſty* very Babes and Sucklings doe ſeeme to acknowledge to, as it is in the *Second* Verſe. The *Creatures* contained in the *World* are firſt of all thoſe Celeſtiall Orbs, the *Heauens*, and *Moone*, and *Starres* as it is in the *Third* Verſe; Secondly *Man*, whoſe Dignity the Prophet ſheweth, partly for that the Lord had ſuch a peculiar loue vnto him, as it is in the *Fourth* and *Fift* Verſes; partly for hee gaue him *Dominion* ouer all things li-

uing in the World, as it is in the *Sixt* Verse; whether they were *Terrestriall*, as it is in the *Seauenth* Verse; or *Fowles* and such as liued in the Water, as it is in the *Eight* Verse. The consideration whereof made the Prophet ende with the selfe same Words he did begin withall, as it is in the *Ninth* Verse. And thus much of the *Analysis.*

VErse. 1 *O Lord our Gouernour how excellent is thy Name in all the World: thou that hast set thy Glory aboue the Heauens.*] The Prophet is here as good as his word. He had said in the Psalme before, [a] saith S. Chrysostome, *Confitebor Domino secundum Iustitiam eius, & psallam Nomini Domini altissimi:* I will giue Thanks vnto the *Lord* according to his *Righteousnesse*, and will prayse the *Name* of the *Lord* the most high, here hee performes his Promise, offering vnto him an *Himne.* And those things that are there said, saith S. *Chrysostome*, they are spoken in the Person of one only, for there he saith, *O Lord my God in thee haue I put my trust, saue me*, and so forth, here hee speaketh in the Person of Many, *O Lord our Gouernour how excellent is thy Name.* It may seem somewhat strange [b] saith *Caluin*, that the Prophet should beginne with an *Exclamation*, when as the thing to bee admired is commonly declared first what it is, and then it is admired, but it will appeare, saith he, not so strange, if so be we consider with our selues that the Workes of God cannot possibly be expressed by any Words. But come wee now to the Words expresst.

[a] *Chrys. in hunc Ps.*

[b] *Calvin. in hunc Ps.*

First for the Word *Gouernour*, it is in the *Septuagint*, Κύριε ὁ κύριος ἡμῶν, in the *Hebrew*, IEHOVAH *Adonênu*, but for *Gouernour*, *Adonai* is the Word, and it comes of the *Hebrew* VVord EDEN, the Foot or base of a [c] *Pillar*, wherewith any thing is sustained. *Adonai* is one of the Lords tenne Names; and the *Masorites*, the Hebrew [†] *Critickes* hould, that the VVord *Adonai* is found in Scripture

[c] *Barth. Scheurei Itinerar. p. 11.*

[†] *Critici Ebraeorum Massoritę.* Drus. *Tetragram. Epist. Dedic. & cap. 14.*

pture, an *Hundred* and *Foure* and *Thirty* times. It is worth the noting, that in our last Translation, though it be translated *Lord*, yet is it not Printed in Capitall Letters as [d] LORD commonly there is, and in the very selfe-same Verse, but thus we there read, O LORD *our Lord, how excellent is thy Name!* where LORD in Capitall Letters, shewes that the *Hebrew* is that *Name* of foure *Letters*, and *Lord* in the second place in lesse Characters, shewes that the *Hebrew* VVord is *Adonai*.

[d] Vid. *Expos. in Ps.* 3.1. *p.* 64.

Secondly, for the *Word* affixed here, and the *Pronoune* [*Our*] O LORD *our Gouernour*, it may put vs in minde of our Community that we ought to haue with one another. I meane not an *Anabaptisticall* Community, to haue all things Common; nor yet such a *Timon-like* Propriety, as to esteeme of nothing but what's our owne. *God* [e] saith Sr Thomas Moore, *well prouided, when he instituted at the first all things Common, our Sauiour Christ prouided well to, when he endeauoured to withdraw mortall Men from the Private, to the Publick. He well knew the corrupt Nature of Mortality, that it could not be enamoured of that which was Priuate, but to the Dammage, and Losse of that which was Publick.* It is true I haue obserued [f] before, that in some *Cases*, as the Prophet, so we also by his example, may euery of vs say, MY GOD in Particular, but now that the Subiect of Speech is vpon Matter of *Gouernment*, it becommeth each in *Particular*, to speake thus in *Common*.

[e] *Epistola aliquot Eruditorum. p.* N. 2.

[f] *Expos. on Ps.* 3.7. *p.* 76.

Thirdly, concerning the *Name* of *GOD*, it is taken here in this place, or for the *Honour*, *Renowne*, and *Glory*, or for the *Vertue*, and *Power* of *GOD*, for by these is *GOD* knowen, as Men are by their *Names*. *In Iewry is GOD knowen* [g] saith *Dauid, his Name is great in Israel*; but what is *Iewry*, or what is *Israel* to all the World besides? And therefore the Apostle S. *Paul*, speaking of the Gentiles, *The Wrath of God* [h] saith he, *is reuealed from Heauen, against all Vngodlinesse, and Vnrighteousnesse of*

[g] Ps. 76.1.

[h] Rom. 1.18.

Men, who hold the Truth in Vnrighteousnesse. Because that which may be knowen of God, is manifest in them, for God hath shewed it vnto them. For the invisible things of him from the Creation of the World are clearely seene, being vnderstood by the things that are made, euen his Eternall Power and Godhead, so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their Imaginations, and their foolish Heart was darkned.

Fourthly, concerning the *Excellency* here of his *Honour, Renowne, Glory, Vertue*, and *Power*, it were an endlesse peece of Worke to describe each particular, for seeing they are all of them infinite, where should we begin to speake? where should we end? The best discourse can be made hereof, is to admire here with our Prophet, and to say as here is said, *O Lord our Gouernour, how excellent is thy Name!* Admiratio est interdum ignotâ causâ, interdum, cognitâ. *We sometimes admire the things whose Causes are vnknowen,* [i] saith *Scaliger*, *sometimes the things whose Causes are knowen well ynough.* And surely all things being, come within this compasse, that either knowen they are, or not knowen. And howsoeuer the *Poet* say,

[i] *Scalig. de Subtil. Exerc. 312.*

[l] *Nil admirari, properes est vna Numici*
Solaq; quæ possint facere, & seruare beatum:

[l] *Horat. Epist. l. 4. ep. 6. ad Numicium.*

and [m] *Tully* accordingly, *Sapientis est proprium, nihil cum acciderit admirari, vt inopinatum ac nouum accidisse videatur*: It is the Property of a wise Man, to admire at nothing that happeneth, as strange, and vnexpected: yet in these Cases it is not so, our Sauiour himselfe did wonder, as [n] *S. Mathew*, and [o] *S. Luke* doe both relate of him. For hearing the *Centurian*, *He marualled*, saith *S. Mathew*, and said to them that followed, *Verely I say vnto you, I haue not found so great Faith, no not in Israel.* Whereupon [p] S. Austen, *whereas our Lord did maruaile, he signified to vs, that we might maruaile to, who haue occasion so to be moued. And therefore all such Motions of his, they are not the*

[m] *Tull. Tusc. quæst. l. 5.*

[n] Mat. 8. 10.
[o] Luc. 7. 9.

[p] *Aug. de Gen cont. Manich. l. 1. c. 8.*

Signes

Signes of a troubled Mind, but of a Master that thereby instructs vs.

Fiftly, and lastly, where our Prophet here saith, *That he hath set his Glory aboue the Heauens*; the meaning is, that he is Infinite both in *Maiesty*, and *Glory*. *Behold* ¶ saith Solomon, *the Heauen, and Heauen of Heauens cannot conteine thee: how much lesse this House that I haue builded.* ¶ 1. King. 8. 27.

Vers. 2. *Out of the Mouthes of very Babes, and Sucklings hast thou ordeined Strength, because of thine Enemies, that thou mightst still the Enemy, and the Auenger.*] As if the Prophet had here said, that God should commend his *Providence* to vs, he needs not the †Eloquence of *Rhetoritians* to that purpose; no hee needeth not so much as words Articulate, and Significant, he hath Sufficient Testimony from the very *Tongues* of *Babes*, and *Sucklings*, that can do nothing but Pule, and Cry. For whence is it that no sooner they issue out from their Mothers *Womb*, and haue *Food* ready at hand, but that by a kinde of *Miracle*, God eftsoones turneth *Bloud* into *Milke*? Whence comes their present Inclination of sucking the same, and ability to draw it forth, but that God by a secret Instinct, prepareth their *Tongues* to that purpose? Whence comes it, that in so few Dayes they waxe so *Great*, that then they grow more, then after that in some *Yeeres*? No doubt but in these Particulars, *God* hath a speciall Finger, and therefore no marvaile though *Infants* may well bee said to sound forth *Gods Praises*. And not onely so, but *Vt destruas Inimicum, & Vltorem*, to still the *Enemy*, and the *Avenger* to, euen to put him to perpetuall Silence, in somuch, that he should not haue a word to say. And of this one *Parcell* of *Scripture* hath much Vse bene made by way of *Application* in the *Church* of God. † Calo in hunc Ps.

First by our *saviour*. Our *Saviour* when he rode to *Ierusalem*, and the chiefe *Priests*, and *Scribes* saw the wonderfull things that he did, and the *Children* crying in the Temple *Hosanna* to the Sonne of *David*, and sore displeased

sed thereat, said vnto him, *Heareſt thou what theſe ſay?* Yes [r] ſaith our Sauiour, haue ye neuer read, *Out of the Mouth of Babes, and Sucklings thou haſt perfected Praiſe?* Arguing as [s] *Calvin* obſerueth, à *Maiori*, ad *Minus*, from the Greater, to the Leſſe. Namely, that it was no Inc ongruity, if God who made very *Babes*, and *Sucklings*, by the Teſtimony of one of their owne Prophets, the *Publiſhers* of his *Praiſes*, cauſed thoſe that were Elder, perhaps ſeauen yeeres old, or thereabouts, yet but *Children* in reſpect, to ſound forth like *Praiſes*.

[r] Mat. 21.16.

[s] *Calvin in hunc Pſ.*

Secondly, by the People of the City of [t] *Towres* in *France*. The Story is this. About the Yeere of our Sa-*Chriſt* 370. The People of the City of *Towres*, vpon the Vacation of the *Biſhoprick*, were deſirous to haue *S. Martin* to be their *Biſhop*, *Vna omnium Voluntas, eadem Vota, &c.* Yet ſome *Few*, and ſome of the *Biſhops* to, which were called thither, to conſtitute ſome One, or Other, were earneſtly againſt it, ſaying that he was but a Man contemptible, vnworthy of a *Biſhoprick*, a homely Man to ſee to, both in his *Apparell*, and in trimming himſelfe. The more they ſpake againſt him, the People liked him the more, but who ſo much againſt him, as one *Defenſor* by Name, but he was payd for it with a witneſſe. And thus it fell out. Inſteed of the Words aboue-mentioned, *Vt deſtruas Inimicum, & Vltorem*, it was in their Tranſlation that they vſed in thoſe Dayes, *Vt Deſtruas Inimicum, & Defenſorem*. Now it ſo fell out, that whereas by chaunce the *Reader*, whoſe Office was to read that Day, was ſhut out by meanes of the *Throng*; and the *Miniſters* were troubled, looking about for him that was not there, One of the Company tooke the *Pſalter*, and read that Verſe that came next to hand. The Verſe of the *Pſalme* was this, *Ex Ore Infantium, & Lactentium perfeciſti Laudem, propter Inimicos tuos, vt deſtruas Inimicum & Defenſorem.* Now as ſoone as that Verſe was read, the People made a *Shout*, as if *S. Martin* had bene meant in the Former Part,

[t] *Sulpitius in vita Martini. c.7.*

and

and the Prophet *Dauid* in the Latter, had directly aimed at his Enemy *Defensor*, whereupon the contrary Part was cleane confounded.

Thirdly, there is in [u] *Ruffinus* a memorable Story, how the VVords of this *Verse* were fulfilled after a sort, though they are not applied there. The *Story* was this. VVhen *Constantine* the Emperour had caused the *Clergy* to come together about *Arrius* his Opinion, there came vnto the Assembly, *Philosophers*, and *Logitians*, that were exquisite in their Faculty, and had great Conceits of themselues. Among the rest, One there was that was famous in *Logick*, and euery Day hee disputed with our *Bishops* that were well seene in *Logick* to. Many very Learned, came to here and see these Conflicts. Nor could the *Philosopher* be put to Silence; nay hee had such *Skill*, that when hee was thought most of all to bee caught and taken, like a slippery *Snake* hee would slide away from them. But that God might shew that his Kingdome is not in [x] *Word*, but in *Power*, there was among the *Bishops* One of the *Confessors* by, a Man most simple, and knowing nothing els but [y] IESVS CHRIST, *and him crucified.* Who when hee saw the *Philosopher* insulting vpon our Men, and boasting himselfe vpon the Skill hee had in Reasoning; desires of all that were by, to yeeld him roome, that he a little might talke with that *Philosopher*. Our Men that knew the *Simplicity* of the Man, and his vnskilfulnesse in that kind, began to Feare, and withall Blush, least that holy Simplicity of his, should happely be exposed to the *Scornes* of those crafty Companions. The old Man persisted in his Purpose, and thus began, *O Philosopher* saith he, *in the Name of* IESVS CHRIST *heare thou those things which are true. God that made the Heauen and Earth, and gaue Man a Spirit, whom he framed of the Dust of the Earth is one: he hath by the Vertue of his Word, created all things, both Visible, and Invisible, and strengthened them by the Sanctification of his Spirit. This Word*

[u] *Ruffin. Hist. Eccles l.1 c.3.* Book of *Hom. Part.1.* for Whit-Sunday.

[x] 1.Cor.4.20.

[y] 1.Cor.2.2.

and Wiſdome, whom we call the Sonne, taking pity vpon humane Errors, is borne of a Virgin, and by the Paſſion of his Death, hath deliuered vs from euerlaſting Death, and by his Reſurrection, hath giuen vs euerlaſting Life. Whom we looke for, to come to be the Iudge of all we doe. O Philoſopher, beleeueſt thou this? Whereupon he, as if he had neuer learnt the Art of *Contradiction*, was ſo amaſed by Vertue of the Words that were ſpoken, that being mute to all that was alleaged, onely this he was able to anſwer, that it ſeemed ſo to himſelfe indeed, and that there was no other *Truth* then what was deliuered by that Party. Whereupon the old Man, *Why then, if thou beleeueſt* ſaith he, *theſe things to bee true, ariſe, and follow me to the Church, and take thou Baptiſme, the Seale of this Faith.* Hereupon the *Philoſopher* turning to his Diſciples, or to thoſe that there were preſent, and came to heare, *O you Learned Men*, ſaith he, *hearken vnto me. While this Matter in hand was perfourmed by Words. I alſo oppoſed Words vnto Words, and thoſe things which were ſpoken, able I was to confute them by the Art of Speaking, but now that inſteed of Words, Power is proceeded from the Mouth of him that ſpeaketh, neither can Words reſiſt that Power, neither can Man withſtand GOD. And therefore if any of you here preſent, can beleeue theſe things that haue bene ſpoken, as I my ſelfe doe beleeue them, let him beleeue in* CHRIST, *and follow this old Man, in whom GOD hath thus ſpoken.* And ſo at length the *Philoſopher* being made a *Chriſtian*, was glad that hee was ſo vanquiſhed.

I ſhall not need here to relate thoſe *Legendary* Tales of S. *Nicholas*, when he was an *Infant*, how as ſoone as hee was borne, he began to ſerue God: for he would not take the *Breſt* to ſuck, [a] they ſay, but one time onely in a Day; eſpecially twice a-Weeke, to wit, on the *Wedneſday*, and the *Fryday*: and how hee obſerued this *Faſt* all the Dayes of his Life. Of S. *Romuald*, who as ſoone as he was borne [b] ſpake *Diuinity*, and forthwith being baptized, did preach

[a] *The Liues of Saints* in Spaniſh by *Alfonſo Villegas*, and tranſlated by *W.* and *E. K. B.* Part. 2. Decemb. 6. Printed at *Dowey*, 1615.

[b] *Nova Legend. Angl. in Vita* Rumwoldi. See My LORD of CANT. Anſwer to *Hill.* Reaſon 6. p. 249.

preach high Points of Doctrine, and liued in all but three Dayes. Or of the *Child* of nine [c] Dayes old, Christned by *B. Aldelme*, and answering to certaine Questions, and clearing Pope *Sergius* of a shrewd *Crime* that was laid to his Charge. All that I will say to these, and to such like *Stories* as these, is that of *Iob*, *Will you speake wickedly for God? and talke deceitfully for him? Truth* indeed may spare such Proctours.

[c] *Dr Poynett Defence of Priests Marriages. p. 200.*

[d] Iob. 13 7.

Verse 3. *For I will consider the Heauens, euen the Works of thy Fingers, the Moone, and the Starres which thou hast ordeined.*] There are specified in holy [e] Scripture, three kindes of *Heauens*. The *First* is that whole Space that reacheth from the *Earth*, to the *Moone*, where the *Meteors* are engendered, or to speake more plainly, the *Aire* next vnto vs, where the *Birds* vse to fly, and from whence the *Raine* doth showre downe vpon vs. Thus the *Windowes* of *Heauen* were opened, as we read in the Booke of [f] *Genesis*: of *Heauen*, that is, of the *Aire*, for so *Heauen* is taken in diuerse Places of the [g] *New Testament*. The *Second* kinde of *Heauen* is all those Heauenly, and mooueable *Orbs*, that is, all that Space that those visible *Heauens*, and *Orbs* doe containe, and herein the *Sunne*, the *Moone*, and the *Starres*, are all of them comprehended, whereof we may reade in [h] *Deuteronomy*, and in many other Places of *Scripture* besides, and with these *Zanchius* comprehendeth the *Ninth Sphere* also, howsoeuer it bee inuisible to the Eye. The *Third Heauen*, which is of a farre other kind, then are the other *Two*, is that peculiar Place where GOD himselfe is said to inhabite, and into which as we read, our Saviour CHRIST did ascend, and wherein our [i] selues also, as many as shall be found *Faithfull*, shall be hereafter with our *Saviour*. And to these *Three* the Apostle S. *Paul* did seeme to allude, when speaking of himselfe, he said, that hee was caught vp into the [l] *Third Heauen*. No doubt but the Prophet here meanes them all *Three*, especially the *Second*, for that the same of

[e] *Zanch. de Oper. l. 1. c 4.*

[f] Gen. 7. 11.

[g] Mat. 8. 20. 13. 32. Marc. 4. 4. Luc. 8. 5.

[h] Deut. 17. 3.

[i] Ioh. 17. 24.

[l] 2 Cor. 12. 2.

all the Reſt, was onely viſible to the *Eye*. That hee calls them here, the *Workes* of the *Fingers* of *God*; and in an other place, the [m] *Work* of his *Hands*; and the Prophet *Eſay* to the ſeiſe-ſame purpoſe, [n] *Mine Hand hath laide the Foundation of the Earth, and my Right Hand hath ſpanned the Heauens*; it is, for that they are of ſuch Excellency, as if they had bene his handy-worke indeed, which yet were made by his *Word* onely, as [o] *Moſes*, and [p] *S. Iohn* doe declare. Excellent is that Paſſage which that great [q] *Advancer* of *Learning* hath, and ſuitable hereunto: *It is to be obſerued, that for any thing which appeareth in the Hiſtory of the Creation, the confuſed Maſſe, and Matter of Heauen and Earth, was made in a Moment, and the Order, and Diſpoſition of that Chaos or Maſſe, was the Worke of ſix Dayes, ſuch a Note of difference it pleaſed* GOD *to put vpon the Workes of* Power, *and the Workes of* Wiſdome: *wherewith concurreth, that in the Former, it is not ſet down that* GOD *ſaid* Let there be Heauen and Earth, *as it is ſet downe of the Workes following, but actually that* GOD *made Heauen and Earth: the One carrying the Stile of a* MANVFACTION, *and the Other of a* LAW, DECREE, *or* COVNCELL.

From the *Heauens* in generall, our Prophet commeth in particular to the *Moone*, and *Stars*, which why they were ordeined at the firſt, *Moſes* declareth in many Words, *Let there be Light* [r] ſaith Moſes, *in the Firmament of the Heauen, to diuide the Day from the Night: and let them bee for Signes, and for Seaſons, and for Dayes, and Yeeres, And let them be for Lights in the Firmament of the Heauen, to giue Light vpon the Earth. And God made two great Lights, the greater Light to rule the Day, and the leſſer Light to rule the Night: he made the Starres alſo. And God ſet them in the Firmament of the Heauen to giue Light vpon the Earth, and to rule ouer the Day, and ouer the Night, and to diuide the Light from the Darknes.* Otherwiſe as [s] *Pliny* noteth, it exceedeth all *Miracles*, that any one *Day* ſhould paſſe, and all the *World* not to be ſet on a light conſuming *Fire*.

But

m Pſ. 102. 25.
n Eſay 48. 13.
o Gen. 1. 6.
p Ioh. 1. 3.
q Sr *Francis Bacon* of the Advancement of Learning. l. 1. p. 27. b.
r Gen. 1. 14.
s *Plin Nat. Hiſt.* l. 2. c. 107.

But how comes it that in this place there is no mention of the *Sunne*, who is the Chiefe of all the rest? For as *Light* is the *Queene* of *Heauen*, as [t] speakes S. *Austen*, so who is the *King* to that *Queene*, but that glorious *Planet* in Heauen, that heauenly [u] *Bridegroome*, who so much rejoyceth euery Day to runne his Course? [x] *S. Chrysostome* is of Opinion, that in specifying the *Moone*, and *starres*, he intimates the *Sunne* to. And because that Some saith he, exempt the *Night* from being the Workemanship of God, the Prophet here sheweth them their owne Error, in making mention of the *Moone*, declaring in these Words, that God was the Workeman thereof. Whereunto is correspondent that of the Prophet [y] Esay, *I forme the Light, and create Darknes. I make Peace, and create Euill: I the Lord doe all these things.* But as the *Moone* is here mentioned, and the *Sunne* not spoken of, so elswhere the *Sunne* is mentioned, and the *Moone* not spoken of at all, as in the [z] *Psalme* before alleaged: *In them hath he set a Tabernacle for the Sunne, which commeth forth as a Bridegroome out of his Chamber, and reioyceth as a Gyant to runne his Course.* [a] *S. Gregory* thinkes that the Prophets omitting the *Sunne* in this *Psalme*, cannot be excused but by an *Allegory*. I should thinke that this *Psalme* was made in the *Night* time, when the *Sunne* being gone from that *Horizon*, the *Moone* was in her Brightnesse all the *Night* long, as sometimes She appeares to vs when She is in the *Full*.

t *Aug. Confess. l.10. c.34.*
u Ps.19.5.
x *Chrys. in hunc Ps.*
y Esay 45.7.
z Ps.19.5.
a *Greg. in Ezech. Hom.13.*

Vers. 4. *What is Man that thou art Mindfull of him? and the Sonne of Man that thou visitest him?*] Man, [b] saith *Calvin*, is neuer sufficiently touched, and inwardly mooued with Knowledge of his owne *Passions*, vntill he haue compared himselfe to the *Maiesty* of God. And how in that case they are at their Wits end, we haue often Examples, saith he, both in the Booke of [c] *Iudges*, and in the *Prophets*, so that this was a common *saying* among the People of God, *We shall surely die, because wee haue seene*

b *Calvin. Instit. l.1.c.1. §.3.*
c Iudg. 13.22. Esay 6.5. Ezec.2.1

God. With like Aſtoniſhment is the Prophet *David* here ſtrucken, and as here, ſo elſwhere, *Lord* [d] ſaith he, *what is Man that thou ſo reſpecteſt him, or the ſonne of Man that thou ſo regardeſt him?* And *Iob* to like purpoſe, *What is Man* [e] ſaith he, *that thou ſhouldſt magnifie him, and that thou ſhouldſt ſet thine Heart vpon him? and that thou ſhouldſt viſit him euery Morning, and try him euery Moment.* So that holy Men here ſpeake as *Mephibeſheth* [f] ſpake to *Dauid, What is thy ſeruant, that thou ſhouldſt looke vpon ſuch a dead Dog as I am.* Indeed, conſider we Man as he comes into the *World*, and the great adoe there is about him, in the bringing of him vp; and when once he is brought vp, the many *By-wayes* that he takes: and well may we ſay as here it is, *What is Man? and the ſonne of Man? Pliny* ſaw ſomewhat in Mans *Miſeryes*, when he [g] ſpake as he did, namely of all other liuing Creatures, how *Nature* hath brought him forth altogether *Naked*; and afterwards when he is clothed, how ſhe hath clothed him yet with the *Bounty*, and *Riches* of Others; how when he is *Borne*, he is immediatly faſt bound, hauing no part or Member at liberty, a point not practiſed on the young *Whelpes* of the wildeſt *Beaſt* that is; how among all other *Creatures*, there is not one, but by a ſecret inſtinct of *Nature*, knoweth his owne *Good*, and whereto he is made able: ſome make vſe of the *ſwiftnes* of their *Feete*, Some of their *Wings*, ſome of their *Finnes*, and ſo forth; *Man* only knoweth nothing, vnleſſe he be taught, he can neither *Speake*, nor *Goe*, nor *Eate* otherwiſe then he is trained to it; in a Word, how naturally he is apt and good at nothing, but to pule, and crye: but how much deeper ſhould wee looke, then *Pliny* did into the *Depth* of his *Miſery*, ſhould we conſider, which *Pliny* did not, neither indeed could hee, the great and aboundant MERCY of God, in beſtowing vpon him ſuch *Dignities*, as here are ſpecified by the Prophet, amidſt thoſe and greater *Miſeries*, as *Firſt* that the Lord is *Mindfull* of him: *ſecondly*, that

[c] Pſ. 144.3.

[d] Iob.7.17.

[e] 2.Sam.9.8.

[f] *Plin. Nat. Hiſt. l.7. Proem.*

that he *Visiteth* him, *Memor es quasi absentis, visitas praesentem.* Thou art *Mindfull* [h] saith S. *Austen*, as of one that is *Absent*, thou visitest him as *Present*: *Thirdly*, that he Crowneth him with *Glory*, and *Worship*: *Fourthly*, that he giues him *Dominion* ouer the *Workes* of his *Hands*, and puts all things in subiection vnder his *Feete*, as is specified in these particulars, *Sheepe*, *Oxen*, *Beasts*, *Fowles*, and *Fishes*. Nor all this in regard of *Princes* onely, and the high *Potentates* of the VVorld, but as [i] *Lemnius* well noteth, *Universitatis Praefecturam ac Principatum attribuit, etiam infimo cuiq; Cerdoni ac Plebeio, qui non minus fruitur Creatoris Munificentia, totiusq; Mundi Amœnitate spectabili cum primis ac visenda, quàm Regum quiuis Copijs, Opibusq; affluens:* He bestoweth the *Gouernment*, and *Principality* of all these worldly Things, euen vpon euery meane Cobler, and basest *Artisan*, who no lesse inioyes this *Munificence* of the *Creator*, and *Pleasure* of the *World*, then the most wealthiest *King*, and *Potentate*.

[h] *Aug. in Ps. 35.*

[i] Lem. *Exhort. ad Vit. Opt. Instit. c. 3.*

But what hath *Man* only? haue not *Women* also these Prerogatiues? Yes doubtlesse, *Women* also, and they aswel as *Men*. And therfore consider they with themselues what cause they haue to be ashamed of their *Sex*, as many of them of late shew themselues to be. Insomuch that it seems, displeased with their *Maker*, for not making them *Men*, maugre *God*, and *Nature*, they endeauour to transforme themselues into the *Habits* of *Men*. *Videlicet* into their *Belt*, *Scarfe*, *Hat*, *Points*, †*Steele-lettoes*, *Cut-Haire*, *Doublet*, *Horsemans-Coat*, and as it is said, *Boots* to. Resolued they are, it seemes, to bestow themselues on *Sathan*, and to yeeld him somewhat to boote. The Prophet [l] *Esay* hath said ynough: so hath the Apostle [m] *S. Peter*: if neither prevaile with them, *Law*, nor *Gospel*, let them beware *God* himselfe takes not the Matter into his owne Hands; [n] *It is a fearefull thing to fall into the Hands of the Liuing God.* But to returne vnto my purpose.

† *Ferrum est quod amant.* Iuuenal. Sat. 6.

[l] Esay 3. 18.

[m] 1. Pet. 3. 3.

[n] Heb. 10. 31.

First as touching *Mindfulnes*, to speake properly in very

ry deed no *Mindfulnes*, nor *Forgetfulnes* can be ſaid to be with God, foraſmuch as with him all things are preſent, both which haue bene from all *Eternity*, which now are at this inſtant, and which ſhall be euer hereafter vnto the *Ends* of the World. So that as his *Subſtance* is *Immutable*, right ſo is his *Knowledge* to, ſeeing with him, as [o] ſpeakes *S. Iames*, is no *Variablenes, neither Shadow of Turning*. Whenſoeuer then in Holy Scripture God is ſaid to *Forget*, as alſo to be *Mindefull*, it is ſpoken *Figuratiuely*, according to the manner of Men, who *Forget*, or *Remember* thereafter as they helpe, or denye their helpe vnto the *Needy*. Thus *Pharaoes Butler* [p] forgat his old Frend *Ioſeph*: and Many no ſooner vp the Ladder of *Preferment*, but they begin to want in this kind that which *Pharaoes Butler* had not, I mean a good *Memory*. Thus is it ſaid to be with the Lord. For thus the *Scriptures* like *Nurſes*, ſpeak vnto vs in our own Language. When the *Lord* helps vs not, he is ſaid to *Forget* vs, when he helpes vs, he is ſaid to *Remember*, like as he remembred [r] *Noah* in the *Arke*. Why, but will ſome ſay, if this be all, God remembreth euen *Beaſts* to, as he did euery *Beaſt*, and all the *Cattell* that was with *Noah*. And againe, [ſ] *The Eyes of all waite vpon him, he giues them their Meat in due Seaſon, hee openeth his Hand, and filleth all things liuing with Plenteouſnes*. True, he is *Mindfull* of *Beaſts* indeed, but it is for our ſakes that he is ſo *Mindfull* of them. For in reſpect of themſelues, *Doth God take care for Oxen?* [t] ſaith the Apoſtle, *Or ſaith he it altogether for our ſakes?* and the Anſwer there is, that for our ſakes he ſaith it indeed.

o Iam. 1. 17.

p Gen. 40. 23.

q *Aug. in Euang. Ioan. Tract. 7. Alme Nutricis blanda atq; infracta Loquela.* Lucr. l. 5. v. 222

r Gen. 8. 1.

ſ Pſ. 145. 15. Pſ. 147. 9.

t 1. Cor. 9. 9.

Secondly, concerning *Viſiting*, To *Viſite* in holy Scripture is taken two manner of wayes, either in *Iudgment*, or in *Mercy*. In *Iudgment* as elſwhere, [u] *If his Children forſake my Law, and walke not in my Iudgments. If they breake my Statutes, and keepe not my Commandements, I will viſite their Offences with the Rod, and their Sin with Scourges*. And againe, [x] *Stand vp, O Lord God of Hoaſts, thou God*

u Pſ. 89. 32.

x Pſ. 59. 5.

of

of Israel, to visite all the Heathen, and be not mercifull vnto them that offend of malitious Wickednes: but in this place, as also in some others it is taken in the way of *Mercy*, according to that of *Zacharias* the Father of S. *John Baptist*, [y] *Blessed be the Lord God of Israel, for he hath visited and redeemed his People.* So the Lord is said to visite *Sarah*, in the [z] Booke of *Genesis*, in that he did to *Sarah*, as hee had spoken, concerning *Isaac* her Sonne, borne and bred in her old Age.

[y] Luc. 1. 68.

[z] Gen. 21. 1.

Vers. 5. *Thou madest him lower then the Angels, to crown him with Glory, & Worship.*] Two *Dignities* of *Man* wee haue heard already, this is the *Third*, namely, that he is crowned with *Glory*, and *Worship*; which two words *Glory*, and *Worship*, though briefly thus spoken, yet conteine no doubt, much matter, and substance in them. *I doubt not*, [a] saith *Calvin*, *but in these words he commends those excellent Graces, which shew that Men are made to the Image of God, and created to the hope of the blessed and euerlasting Life to come.* For in that they are indued with *Reason*, whereby they may discerne betweene *Good* and *Euill*; in that the Seed of *Religion* is sowed in them; in that there is mutuall *Society* betweene them, tyed together with certaine Sacred Bonds; in that the Respect of *Honesty*, and *Shamefastnes*, and Gouernment of *Lawes* is of esteeme amongst them; all these are of a very excellent and heauenly *Wisdome*. And therefore *David* in this place, worthily cryeth out, that *Mankinde* is crowned with *Glory*, and *Worship*. But what is that he here saith, † *Thou madest him lower then the Angels?*

[a] *Calv. in hunc Ps.*

† *Ita est: Charissimos nos habuerunt Dij Immortales, habentq; Et qui maximus tribuit bonos potuit, ab ipsis proximos collocauerunt.* Senec. de Benef. l. 2. c. 29.

Man in the former Respects, comming so neere to the *Deity* it selfe, [b] they endeauoured to signifie his *Excellency*, who call him the *Tye* of all things *Visible*, and *Inuisible*, or the *Horizon* of things *Materiall*, and *Immateriall*, forasmuch as he obtained a middle kinde of *Nature*, that is, a *Nature* aboue all things that were *Materiall*, though inferiour to such as were *Immateriall*. Now of this sort

[b] *Conimb. in 2. de Cœl. c. 3 qu. 2 art. 2. p. 184.*

are the *Angels*. *Angels*, [c] ſaith Reverend Hooker, *are Spirits Immateriall, and Intellectuall, the glorious Inhabitants of theſe ſacred places, where nothing but Light, and bleſſed Immortality, no ſhadow of matter for Teares, Diſcontentments, Griefes, and vncomfortable Paſſions to worke vpon, but all Ioy, Tranquillity, and Peace, euen for euer and euer doth dwell. Such Obſeruants of that Law, which the* HIGHEST, *whom they adore, loue, and imitate, hath impoſed vpon them, that our Saviour himſelfe being to ſet downe the perfect Idea of that which we are to pray, and wiſh for on Earth, did not teach to pray or wiſh for more then* [d] *only that here it might be with vs, as with them it is in Heauen.* And againe a little after: *Of Angels we are not to conſider only what they are, and doe, in regard of their owne being, but that alſo which concerneth them, as they are linked into a kinde of Corporation amongſt themſelues, and of Society and Fellowſhip with Men.* Conſider *Angels* each of them ſeuerally in himſelfe, and their *Law* is that which the Prophet *David* mentioneth, [e] *All ye his Angels praiſe him.* Conſider the *Angels* of God aſſociated, and their *Law* is that which diſpoſeth them as an [f] *Army*, one in order and degree aboue an other. Conſider finally the *Angels*, as hauing with vs that Communion, which the Apoſtle to the [g] *Hebrewes* noteth, and in regard whereof, *Angels* haue not diſdained to profeſſe themſelues our *Fellow ſeruants*; from hence there ſpringeth vp a third *Law*, which bindeth them to Workes of Miniſteriall imployment. Euery of which their ſeuerall Functions, are by them performed with Ioy. And theſe are the ANGELLS, to whom but a little, God hath made vs here inferiour, who hereafter ſhall be as they are, according to the ſaying of our Saviour, [h] *In the Reſurrection they neither marry, nor are giuen in Marriage, but are as the Angels of God in Heauen.* [i] *Deſire to reſemble God in Goodnes maketh them vnweariable, and euen vnſatiable in their longing, to doe by all meanes all manner Good vnto all the Creatures of God, but eſpecially vnto*

[c] Hooker *Eccleſ. Pol.* l. 1. §. 4

[d] Mat. 6. 10.

[e] Pſ. 148. 2.

[f] Luc. 2. 13. Mat. 26 53. Pſ. 148. 2.

[g] Heb. 12. 22. Rev. 22. 9.

[h] Mat. 22. 30.

[i] Hooker *vbi ſupra.* Pſ. 91. 11. Luc. 15. 7. Heb. 1. 14. Act. 10. 3. Dan. 9 23. Mat. 18. 10. Dan. 4. 10.

vnto the Children of Men, in the Countenance of whose Nature, looking downeward, they beheld themselues beneath themselues; euen as vpward in God, beneath whom themselues are, they see that Character which is no where but in themselues and vnresembled. Howbeit here we must haue an Eye to an other vnderstanding to, which the *Apostle* to the *Hebrewes* commendeth to vs, in that he interpreteth this Passage, of our Saviour IESVS CHRIST. But of that more anone. Concerning the fault that *Faber* found with this *Translation*, that he should be *lower* then the *Angels*, and how he insulteth vpon the *Vulgar*, and vpon *Erasmus* therevpon, I referre him to [l] *Erasmus*, who hath the leisure to see that whole Processe.

[l] Eraſm. *Annot. in Novum Teſt. in Epiſt. ad Heb. c. 2.*

Vers. 6. *Thou madest him to haue dominion of the work of thy hands: and thou hast put all things in subiection vnder his Feet.*] The fourth *Dignity* I spake of, that belongs to *Man*, Dominion ouer all things that are in the World. No doubt but the Prophet in this place, hath Relation to those words that were [m] spoken by the Lord to *Adam* in the Beginning of the World, and [n] renewed vnto *Noah*, after the Drowning of the same, and recouery thereof. I, but wherein, will some say, doth this *Dominion* consist? It consisteth euen in this, that Man hath the vse of all Creatures, or for his *Profit*, or for his *Pleasure*. He may *first* kill and eate them, accordingly as was [o] said to *Peter*, *Rise Peter, kill, and eate*; *Secondly*, he may be [p] cloathed with them; *Thirdly*, he may vse them for his *Pleasure*, as *Apes*, and *Peacocks*; for such also had King [q] *Solomon*, as wee read in the First of *Kings*, and in the Second Booke of *Chronicles*.

[m] Gen. 1. 28.
[n] Gen. 9. 2.
[o] Act. 10. 13.
[p] Iob. 31. 19.
[q] 1. King. 10. 22. 2. Chro. 9. 21.

If so be a Question be here mooued, concerning venemous and sauage [r] *Beasts*, what vse there is of them, seeing they are so farre from acknowledging this *Power* in *Man*, that they are ready rather to flye in his *Face*, and to rend and teare him, nay sometimes to deuoure him: the *Answer* is, that at the first, when this Authority was giuen

[r] Zanch. *de Operi. Part. 3. lib. 1. c. 1.*

to Man, they neither did, nor durst doe so, nay they were all of them brought to *Man*, and in acknowledgment of their *Obedience* to him, they were to haue their *Names* from him, insomuch, that whatsoeuer [f] *Adam* called euery liuing Creature, that was the *Name* thereof. Howbeit afterwards when Man did fall from God, then fell these *Beasts* also from the Soueraignty of *Man*, to reuenge, as it were, Gods *Quarrell*, that seeing hee rebelled against God, they would also rebell against him. *Mirari noli, si ea quæ deseruit superiorem, pœnas patitur per inferiorem*. Maruaile not, [t] saith S. *Austen*, if so bee that Creature [*Man*] who forsooke his Superiour, is punished by his Inferiour. Thus neither *Horse*, nor *Dog*, nor *Oxe*, nor *Sheepe*, nor any other liuing thing, [u] saith a Reuerend *Prelate*, is tame at the first to obey vs, but it must haue many stripes, or euer it will bee brought to any good order to serue vs. And many Beasts, as *Lions*, *Beares*, *Wolues*, be so wild, that they will not serue *Man* at all, but still remaine his continuall *Enemies*, ready to deuoure him. So that the vse of these is now in respect of *God*, chiefly forasmuch as *God* by them doth chastise the Disobedient, when by reason of our sinnes, he armeth these *Seruants* of ours against vs. Thus were [x] *Lions* sent among the *Samaritans*, because they feared not the *Lord*, and [y] *Beares* among *Two* and *Forty* Children, for that they reuerenced not his *Prophet*. But to returne vnto my purpose.

[f] Gen. 2. 19.

[t] *Aug. de Verb. Apost. Ser. 12. Vid. Theodoret. Græcor. affect. curat. Ser. 4.*

[u] B. PILKING. on *Aggey*. p. M. 8. a.

[x] Ezech 5. 17. 1. King. 17. 25

[y] 2. King. 2. 24.

Though the Prophet (as I said) haue here Relation to the Words that were spoken to *Adam*, as also to *Noah*, yet in these his generall Words, I make no doubt but he aymeth at the *Heauen* aboue, as also at the *Starres*. For as his *Incomprehensible* MAIESTY filleth all things, so hath he giuen the vse both of *Heauen*, and *Earth*, and of the *Aire*, and of the *Water*, and of all the *Creatures* in them vnto Man. And surely for these Heauenly Lights, that is a pregnant Place in [z] *Deuteronomy*, where it is said, the Lord hath *diuided*, that is, imparted them *vnto all Nations vnder Heauen*.

[z] Deut. 4. 19.

Vers.

Verſe. 7. *All Sheepe and Oxen: yea and the Beaſts of the Field.*] Hauing ſpoken ſo generally in the *Verſe* before, of all things in ſubjection vnder the *Feet* of *Man*, he maketh inſtance in three Particulars; the *Beaſts* of the Field; the *Fowles* of the Ayre; and the *Fiſhes* of the Sea. Of the *Fowles* of the Ayre, and *Fiſhes* of the Sea, in the next *Verſe*; Of the *Beaſts* of the Field in this. And here ſpeaking of the *Beaſts* of the Field, he inſtanceth in *Sheepe* and *Oxen*, the mildeſt of all the reſt, and moſt profitable vnto Man. Where by the way let me remember a good Meditation of S. *Chryſoſtome*, who ſpeaking of Savadge Beaſts. *It is a great gaine vnto vs,*[a] ſaith he, *that they are not ſubdued to vs as other Beaſts are. For how little would it availe vs if ſo be we had brought* LIONS *vnder our power? What great Profit ſhould we reape if ſo bee wee could tame* LIBBARDS? *Surely it were to no purpoſe, but to make vs more Proud and Arrogant. And therefore the Divine Providence hath ſuffered theſe to be exempted from our power: but thoſe which are profitable for vs, thoſe he hath made tame, as the* OXE *to plow, the* SHEEP *to cloath the Nakedneſſe of our Bodies, other labouring* BEASTS *to cary thoſe things that are to be carryed in or out,* FOWLE, *&* FISH, *whereby our Table may bee the better furniſhed.* And yet as [b] S. *Iames* noteth, *Every kinde of Beaſts, and of Byrds, & of Serpents, and things in the Sea, is tamed, and hath beene tamed of Mankinde, but the* TONGVE *can no Man tame, it is an vnruly Evill, full of deadly poyſon.* But to rerurne where I left.

[a] *Chryſ. in hunc Pſ.*

[b] Iam. 3. 7.

Firſt, concerning SHEEPE, they are, [c] ſaith *Pliny* in great requeſt, both in regard that they ſerue as *Sacrifices* to pacifie the Gods, and alſo by reaſon their *Fleece* yeelded ſo profitable an vſe. For even as Men, ſaith he, are beholden to the *Bœufe* for their Principall Food and Nouriſhment, which they labour for, ſo they muſt acknowledge that they haue their cloathing and coverture of their Bodies from the poore *Sheepe*. As touching *Sacrifi-*

[c] *Plin. Nat. Hiſt. l. 8. c. 47.*

ces, though the *Gentiles* had great vse of them, as also the *Iewes*, yet we *Christians* haue none at all, and yet I knowe not how, the vse of them is such with some *Christians* that as d S^r *Th. Moore* obserueth very wittily, *They that were wont to be so Meeke and Tame, and so small Eaters, now bee become so great Deuourers and so Wild, that they eat vp and swallow downe the very* MEN *themselues. They Consume, Destroy, and Deuoure whole* FIELDS, HOVSES, *and* CITIES Meaning as he there speaketh in the person of another, that *Noblemen* and *Gentlemen*, yea & certaine *Abbots* not contenting themselues with the yearely Reuenues and Profits that were wont to growe to their *Forefathers* and *Predecessors* of their *Lands*, nor being content that they liue in rest and pleasure nothing profiting, yea much noying the *Weale-publique*: left no ground for *Tillage*; they Inclosed all in *Pastures*; they threw down *Houses*; they pluckt downe *Townes*, & left nothing standing, but only the CHVRCH to bee made a SHEEPE-HOVSE.

d S^r *Th. Moore* Vtop. l. 1.

Secondly, concerning OXEN they are so profitable to *Man*, that a certaine *Roman*, as e *Pliny* reports, was iudicially *Endited*, *Accused*, and *Condemned* by the People of Rome, for that (to satisfie the minde of a Wanton Minion and Catamite of his, who said he had not eaten any Tripes all the while he was in the Country) hee killed an *Oxe*, although hee was his owne: yea and for this fact was Banished as if he had slaine his *Grangier* and *Baliffe* of his Husbandry. These also serued the *Heathen* and the *Iewes* for *Sacrifices*, and though to vs *Christians* they are needles in that respect, yet are they so necessary otherwise, as that in many respects, we cannot be without them.

e *Plin Nat. Hist. l. 8. c 45.*

Verse. 8. *The Fowles of the Aire, and the Fishes of the Sea, and whatsoever walketh through the Pathes of the Seas.*] When these liuing *Creatures* here mentioned, and in the next *Verse* before were first created, this was the order of them. *First*, the *Fish*; *Secondly*, the *Fowle*; Thirdly, the

the *Beasts* of the Earth, for so we read in the [f] Booke of Genesis. Here, and in the *Verse* before, the order is inverted, the last first; and the first, last. *Beasts* in the first place with their kindes, *sheepe* and *Oxen*; *Fowles* in the second; and *Fishes* in the third. But howsoeuer the order is inverted, the meaning is all one, both in this place and in that, namely that all *Creatures* of what kinde soeuer (which are all comprehended vnder these) are put in subiection vnto Man. *Pecora* voluptatis, *Volucres* Superbiæ, *Pisces* Curiositatis. By *Beasts*, [g] saith S. Austen, may *Pleasure*; by *Birds*, *Pride*; by *Fishes*, Curiosity, bee meant, alluding to that of S. *Iohn*, The *Lust* of the *Flesh*, the *Lust* of the *Eyes*, & the *Pride* of *Life*. Howbeit I had rather goe more literally with [i] S. *Chrysostom* to worke, and to vnderstand as he doth, that we haue *Dominion* of all these, and they are put in subiection vnder our *Feet*, in that God hath giuen vs *Art* and *Cunning* to take them. Whether they bee the *Fowles* on high, or *Fishes* beneath in the Deepe, or *Beasts*, as it was in the former *Verse*. The *Fowles* & *Fishes* are thus ioyned here together, for that both of them had their first [l] Creation out of the Waters, though concerning *Fowles*, *Aristotle* is of another minde. Here a *Note* would be remembred, and that a worthy one which *Antoninus* hath, both of the *Verse* going before, as also of this, marry I dare not commend it for *Current*, but onely to our *Romish Catholiques*, and I wonder our *Rhemists* made here no vse of it, The *Note* is this. The [m] *Man* here meant is the POPE; The *Beasts* of the *Field*, *Men* liuing on *Earth*; The *Fishes* of the *Sea*, the *soules* in *Purgatory*; The *Fowles* of the *Ayre*, the *soules* in *Heauen*. Hee that would see more hereof, I referre him to [n] B. *Iewel*, as also to my [o] *Lord* of *London*, and thirdly to [p] D. *Dunne*.

[f] Gen. 1. 21.

[g] *Aug. in hunc Psal.*

[h] 1. Ioh. 2. 16.

[i] *Chrys. in hunc Psal.*

[l] *Vid. Zanch. de Oper. Dei, part. 2. l. 7. c. 3.*

[m] *Antonin. in summa Part. 3. Tit. 22. c. 5.*

[n] *B. Iuel Defence of the Apol. Part. 1. c. 10. Diuis. 1.*

[o] *Serm. on the Queenes day p. 695.*

[p] *Pseudo-Mart. c. 3. p. 93.*

Verse. 9. *O Lord our Gouernour how excellent is thy Name in all the World.*] This *Psalme* is like a *Bracelet* it beginneth and endeth with one and the same Linck. It is like vnto the *Yeere* which beginneth where it endeth, and ends

ends where it doth beginne.

q *Atq; in se sua per vestigia volvitur Annus.*

q *Virg. Georg. l. 2.*

In a word, it is a true Rhetoricall *Epanalepsis*. The Prophet no doubt had great Cause to begin with *Admiration*, but hauing now considered these particulars in this sort, hee had greater Cause as here he doth, to end with *Admiration*. For if so be we looke vpon Man in himselfe, we shall see him so poore a *Creature*, that may well seeme strange vnto vs, admirably strange, that God should haue any respect, or cast so much as an Eye vpon him. And therefore as *Elisabeth* r said, *Whence is this to me, that the Mother of my Lord should come to me?* So whence is it, may wee say in our *Soliloquies* vnto God, that hee should visite vs in this sort, and haue this respect vnto vs.

r Luc. 1. 43.

s *Christs* Serm. going to *Emaus*. p. 104. & p. 105. *Vid Iansen. Epist. Dedicat. p.* .3.b.

But is it of *Man* only that this *Psalme* doth thus speak? Nay, doubtlesse but of *God* and *Man*, of the promised MESSIAS, and in that respect this *Psalme* was a s *Prophesie*, and many *Mysteries* of our *Faith* contained therein, to wit, our Saviours *Passion*, his *Resurrection*, and *Dominion*, which hee hath ouer all Creatures, both in Heauen and Earth. Witnesse the Apostle S. *Paul*, which doth open this *Psalme* vnto vs after the selfe same sort, as in his Epistle to the t *Hebrews*, his Epistle to the u *Corinthians*, and his Epistle to the x *Ephesians*. In his Epistle to the y *Hebrews* thus: *Vnto the Angels hath hee not put in subiection the world to come, whereof we speake, but one in a certaine place testified saying*, what is Man that thou art so mindfull of him: or the Sonne of Man that thou visitest him? Thou madest him a little lower then the Angels, thou Crownedst him with Glory and Honour, and didst set him ouer the Workes of thy Hands. Thou hast put all things in subiection vnder his Feet. *For in that he put all things in subiection vnder him, he left nothing that is not put vnder him. But now we see not yet all things put vnder him. But wee see* IESVS *who was made a little lower then the Angels, for the* † *suffering of Death, Crowned with Glory and Honour,*

t Heb. 2. 8.

u 1. Cor. 15. 27

x Ephes. 1. 22.

y Heb. 2. 5.

† Domine quid est Homo, &c. *Aduertant Paulum Apostolum hunc locum ad Mortis humanæ intelligentiam referentem, ita vt illam Mysterium non solum naturæ Humanitatis assignet quietam diuinitatem Christi à Confortio Passionis & Mortis acceptæ.* Fulgent. de Pass. Dom. ad Trasimund. l. 3.

that

that he by the Grace of God should taſt Death for every Man. For it became him for whom are all things, & by whom are all things, in bringing many Sonnes vnto Glory, to make the Captaine of their Salvation perfect through ſufferings. In his *Epiſtle* to the *Corinthians* thus: *For hee hath put all things vnder his Feet; But when hee ſaith all things are put vnder him, it is manifeſt that he is excepted, which did put all things vnder him. And when all things ſhall bee ſubdued vnto him, then ſhall the ſonne alſo himſelfe be † ſubiect vnto him, that put all things vnder him, that God may bee [a] all in all.* In his Epiſtle to the *Epheſians* thus: *According to the working of his mighty Power, which hee wrought in Chriſt when he rayſed him from the Dead, and ſet him at his owne Right Hand in the Heauenly Places, farre aboue all Principalitie, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come: and hath put all Things vnder his Feet, and gaue him to be the Head ouer all Things to the Church, which is his Body, the fulneſſe of him that filleth all in all.*

[a] 1. Cor. 15 27.
† *Chriſtus in quantum* DEVS *eſt, cum illo non ſubiectos habet: in quantum* SACERDOS, *nobiſcum illis ſubiectus eſt.* Aug. de Trin. l. 1. c. 8.
[a] Epheſ 1. 16.
* Id eſt, *Vt Deus in omnibus Electis omnia ea efficiat quæ ad ſolidam eorum Beatitudinem pertinent.* Piſcat. in 1. Cor. 15. 28.

By this then may appeare what ſpeciall Cauſe the CHVRCH had to appoint this *Pſalme* for One of thoſe that are to be read vpon the ASCENTION DAY. The ASCENTION DAY puts vs in minde, how when our Saviour for our behooſe, had perfourmed all thoſe Offices that God required to be done; *after* he had been borne of a Pure Virgin; *lined* and taught in the World ſome three and thirty Yeares; *died* that Ignominious Death vpon the Croſſe; *roſe* againe the third Day; and *ſhewed* himſelfe to his Diſciples the ſpace of Forty Daies after that; he came with them to the Mount [b] *Olivet* (the ſelfe ſame *Mount* [c] from whence not long before, he deſcended to his *Paſſion*) and there in the Sight of them all aſcended vp to Heauen, where according to S. *Marke* he [d] ſate on the *Right-Hand* of *God*, and in that Sence is there to ſet to the End of the World according to that of Peter, [e] *Whom the Heauen muſt receaue, vntill the times of Reſtitution of all Things*

[b] Act. 1. 12.
[c] Mat. 26. 30.
[d] Marc. 16. 19.
[e] Act. 3. 21.

which God hath ſpoken by the Mouth of all his Holy Prophets ſince the World began. And al this as it is the *Meaning* of the *Solemniſing* of that *Feaſt*, ſo is it in effect, the *Argument* of this *Pſalme* concerning our Saviour CHRIST. Whoſe *Humiliation*, as it was ſhewed in thoſe Words, *Thou madeſt him lower then the Angels*: ſo his *Exaltation* is annexed immediatly, in that he was *Crowned with Glory and Worſhip, and hath the Dominion of the Workes of Gods Hands; and hath all Things in ſubiection vnder his Feet.* Thus the *Apoſtles* tooke this *Pſalme*, and our *Mother* the CHVRCH teaching vs, thus to take it too, ſhee giues vs thoſe *Eyes* to ſee the *Myſtery* in this *Pſalme*, that in greateſt probability, we might otherwiſe haue wanted.

Bleſſe, O Lord, this CHVRCH of thine, & defend *Her* now in time of *Proſperity*, as thou haſt done heretofore in time of her *Adverſity*. If when *She* was, as was [f] *Ieruſalem*, polluted in her owne *Blood*, thou ſaidſt vnto *Her*, as thou didſt to *Ieruſalem*, when *She* was in her Bloud, *Live*: yea thou ſaidſt vnto *Her* when *Shee* was in her Bloud, *Live*: now thou haſt cauſed *Her* to multiply as the [g] *Bud* of the *Field*, and *She* hath increaſed and waxen *Great*, and is come to excellent *Ornaments*, and hath proſpered into a [h] KINGDOME: Oh deliuer *Her* not now, vnto the [i] will of them that hate *Her*. Remember thy *Covenant* with *Her* in the *Dayes* of her [l] *Youth*, and eſtabliſh vnto *Her* an euerlaſting *Covenant*. [m] Spare thy *People* O Lord, and giue not thy *Heritage* to reproach. Why ſhould *Papiſts* and *Athiſts* ſay, [n] *Where is now their God?*

[f] Ezech. 16.6.
[g] V.7.
[h] V.13.
[i] V.27.
[l] V.60.
[m] Ioel. 2. 17.
[n] Pſ. 79.10.

To the ſame GOD *Uncreate, Incomprehenſible, Eternall*, and *Almighty*, Vnity in Trinity, and Trinity in Vnity, be all HONOVR, PRAISE, POWER, and DOMINION now and evermore,

AMEN.

TO THE READER.

GEntle Reader: So much white Paper now in ſight, I hold it not inconvenient to take this opportunity of ſpeaking a word or two before our parting.

I told thee in the *Epiſtle* before, of certaine *Bookes* of mine, formerly Printed, which were not publiſhed to the World, but only beſtowed on certain *Frends*. There haue bene miſliked therin by ſome, *Tenets* for *Tenents*; *Auſten* for *Auſtin*; *I*, for *Yea*; *A Many* for *Many*; and ſuch as theſe. True it is *Tenents* is the vſuall Word, but ſeeing *Tenents* is the Plurall, and *Church* the Singular, why may I not ſay, *The Churche's Tenets*? *Auſtin* I grant, is deriued more fitly from *Augnſtinus*, then *Auſten* is, ſeeing *Auguſtinus* hath no *E* in it: but no more hath *Concilium*, and yet we commonly write *Councell*. *I*, for *Yea*, howſoeuer a moderne [a] Writer is peremptorily againſt, yet ſeeing our Engliſh [b] *Writers* of beſt note ſo vſe it, I am the bolder to venture vpon it by their *Example*. Laſtly, concerning *A Many*, I for my part can ſee no reaſon why I may not ſay *A Many*, aſwell as *A Few*: yet ſeeing it is ſo diſpleaſing to ſome, I wiſh it to be amended, and not that only, but theſe that follow.

[a] *Verſteg.* Reſt. of decaied Intel. p. 225.

[b] *D. Rey. Conf. edit.* 1584. p. 79 391, 453, 458. 460, 520, 571.

In DAVIDS DESIRE *to goe to Church*, Printed 1615 *In the Epiſt. Dedicat.* pag. A. 3. lin. 2. for *neceſſary*, reade *neceſſarily*. Pag. 15. lin. 3. *he*. Pag. 23. Marg. *Ser.* 30. P. 27 lin. vlt. *eſpeciall*,

In my DYALL, or *Twelue Houres*, Printed 1614. *In the Epiſt. Dedicat.* Pag. 4. lin. 1. *Veſtram Academiam*. P. 44. l. 21. *but contrariwiſe it was conuenient that*. P. 83. l. 29. *Thus far*. P. 106. l. 16. *Thus far*. P. 108. l. 15. *admitted*. P. 140. Marg. *& effectum ſentientes*. P. 158. lin. 1. *farre worſe*. P. 159. l. 29. *for our ſelues*. P. 161. l. 9. *thirty nine*. P. 172. l. 3. for *Faith Faith*, read *only Faith*. Ib. l. 8. Μυωπάζων. P. 185. l. 11. *cunctarum*. P. 201. l. 26. *into the Church*. P. 202. l. 27. *of*. P. 208. l. 26. *a paſſing*. Ib. Marg. Dele *See more hereof in Mr Rogers of theſe Articles*.

P.215.l.9. *Envy*. P.217.l.11. *City* Ib.l.31. *shenld*. P.293. l.1. Dele *Iacob*. P.235.l.27. *elſwhere*.

In my FESTIVALS, Printed 1615. In the Title Page for *quomodò* reade *quandò*. P.64.lin.vlt. *ſleepe*. P. 76. l.17. *She*. P.168.l.2. *as*. P.182.l.1. for *Law*, *Loue*. P. 218. l.penult. dele *that*. P.247.l.8. dele *haue*. P.271.l.7. read *you*. P.278.l.30. *not to be ſpoken of*. P.282.l.10. dele *we*. P.293.l.vlt. reade *haue had*.

In my CONC. AD CLERVM, Printed 1615. Pag. A.2. for the Figure of 6. next after 5, read 8. P.5.l.22. *abunde*. P.19. Marg. *Inſtit. & Reip.* Dele *&*. P.23. Marg. for *Reip.* reade *Rep.*

Laſtly in this my DESCANT, Printed 1620. Pag. 9. Marg. for *Ambroſ.* read *Arnob.* P.14. Marg. for *Hieron. ad Leſt. Hieron. ad Let.* P.23. Marg. dele 4. P.50. *Marg.* Βασιλικὸν Δῶρον. P.51.l.25. *parcel*. P.63.l.6. *remaines*. l.6. by the Head, put in the *Margent* ouer against it: *which might be by the chapps, as Richard the Sonne of the Conqueror was. D. Hayward* his Liues of the three Normans, in K. William the First. p.127. P. 88. l. 9, By a *Day of Hearing* I vnderſtand a *Day of Speeding*. P.134. *Marg. Virg.* l.3. P.161.l.3. *as it is likely*. In a Word, where Latine Verſes are vnverſified, or not verſified at all in *Engliſh*, imagine at thoſe times I was in my dumpts, and thou knoweſt who [c] ſaith,

Carmina proveniunt Animo deducta ſereno, &c.
Me Mare, me Venti, me fera iactat hiems.

but, [d] Τὸν ἑαυτὸν μὴ ἀδικοῦντα οὐδεὶς πεφυκὲ βλάπτειν δύνασθαι. And thus like the [e] *Fox* in the *Fable*, as he his *Vrine* to his *Head*, and then to a *Wad* of *ſtraw*, and then to the *Water*, ſo now hauing brought my *Faults* to an *Head*, what remaineth but in parting, we drench them altogether at once, committing them to the *Mercy* of that mercileſſe *Element*, whereat none but *Momus*, will put *Finger* in the *Eye*.

[c] *Ouid. Triſt. l.1. Eleg.1.*

[d] *Nemo leditur niſi à ſemetipſo. Chryſ. Edit. Baſil. Lat. Tom. 5 p.750* SAVIL. *Grec. Tom. 7. p.36.*

[e] *Conrad. Geſner de Quadruped p.1084.*

28 MR 59

FINIS.

Memoranda relative to Day collected formerly by the Provost of Oriel from the books of his Coll.

1842.

1588 John Day of the diocese and county of London elected Scholar in the Place of John Wycherley deceased.

1590 his name appears to a college order signed "John Daie".

1590 Sept. 23 Dr. Daye allowed to become Inceptor in arts

admitted to year of probation Sept. 23. 1588.
admitted to Fellowship Sept. 24. 1589.]

1605 July 19. Leave granted to Mr Day to go abroad (into France) for 3 years.

1608 Oct. 15 Mr Day admitted to cure of Souls at
Dec. 3. St Mary's in room of Mr Whereton resigned

1617-or (no date given) Letter of Sir Francis Bacon
1618- Lord Chancellor declaring Wm Lewis, Provost
Wm Lewis MA and John Day BD having
been both elected by the Fellows.

1621 Tolson elected Provost unanimously.

28 MR 59

1627 Jan. 18. John Duncomb elected Scholar "in locum Mri Johannis Day defuncti."

Jan. 20. Mr Cowling appointed to a Cantary "qua nuper gavisus est magister Day defunct. nuper etiam hujus Collegii Senior Socius".